Winter 1431 | 2010

Al-Malahem Media

Inspire

« ...And Inspire the Believers »

The Ruling on Dispossessing the Disbelievers Wealth in Dar al-Harb

Is it halal to dispossess the wealth of the disbelievers in America and other Western countries? Shaykh Anwar al-Awlaki explains the Islamic ruling.

Shaykh al-Abbab: Ruling on targeting non-Muslim civilians & Yemeni soldiers | **AQ Chef:** Destroying Buildings

COVER STORY

IN THIS ISSUE

INSPIRE

« ...And Inspire the Believers »

CONT.

HADITH

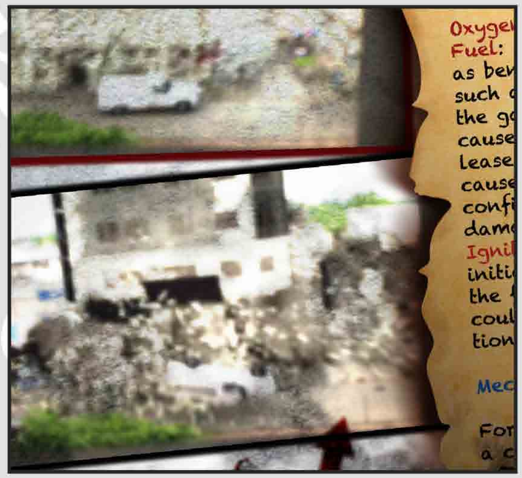
عن المقدام بن معد يكرب قال :قال رسول الله صلى الله عليه و سلم للشهيد عند الله ست خصال يغفر له في أول دفعة ويرى مقعده من الجنة ويجار من عذاب القبر ويأمن من الفزع الأكبر ويوضع على رأسه تاج الوقار الياقوتة منها خير من الدنيا وما فيها ويزوج اثنتين وسبعين زوجة من الحور [العين] ويشفع في سبعين من أقاربه

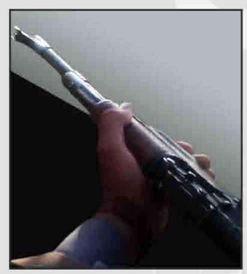
Miqdam bin Ma'ad Yakrib said: The Messenger of Allah ﷺ said: "The martyr receives seven rewards from Allah: Forgiveness for his sins with the first drop of blood, he sees his place in jannah, he is protected from the punishment of the grave, he is saved from the great terror on the Day of Judgment, a crown will be placed on his head that will have jewels more beautiful than what is in the world, he is wedded to seventy two hoor al-`ayn, and he will intercede on behalf of seventy members of his family." [at-Tirmidhi: 4/187; Ahmad 4/131 (17314); Ibn Majah 2799; Hassan Sahih].

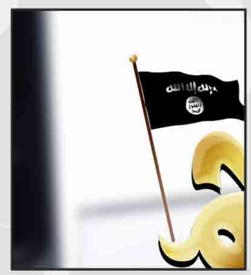
الملاحم

OTHER

OPEN SOURCE JIHAD







LETTER FROM THE EDITOR

RAFIDHA FOCUS

WINTER 2010

The Zionist-Crusader alliance, the apostate regimes and the Shi'a represent the triangle of enemies for the Muslim ummah. In the al Qaeda Organization of the Arabian Peninsula, it is our strategy to fight the three sides of this triangle. We have targeted the Zionist-Crusader alliance in operations such as the attack on the American Embassy in Sana'a, attacks on Western tourists in Hadramout and Marib, the Umar al Farouk operation and finally Operation Hemorrhage.

Our program against the apostate governments of the Arabian Peninsula includes the operation against the Assistant Minister of Interior in Saudi Arabia, Muhammad bin Nayif, and the multitude of operations against government targets in Sana'a, Aden, Hadramout, Marib, Shabwa, Abyan, Lahj and elsewhere.

All praise is due to Allah who enabled us now to incept the beginning of a program to attack the third side of the triangle of evil, the Shi'a. The inception of this program was through two blessed martyrdom operations in al Jawf and Saada. The former resulted in 31 deaths and the latter left behind at least 142 dead and hundreds of injuries. Among the killed was Badr al Deen al Huthi, the founder of the Houthi movement. The defeat was too much to bear for the Shi'a so they refused to admit that he died in the operation and instead announced the following day that he died of natural causes.

We would like to state that our war is with the Rafidha Shi'a sect which is alien to Yemen and was only imported recently from Iran, and not with the Zaydi Shi'a sect which is considered to be the closest sect of Shi'a to ahl as-sunnah.

In this end of the year issue, we have included a few fatawa regarding the issue of targeting non-Muslim civilians and taking their wealth, both of which are issues that are hardly ever addressed across the mosques and Islamic institutions in the West. It is important for all Muslims to study these issues since the West labels your brothers as terrorists for acting upon these rulings, even though they are well based in classical fiqh manuals. We plan on releasing more fatawa on these issues exploring them in greater depth, In Sha' Allah.

SUBJECT: OPERATION FOR DEFENDING AHL-AS-SUNNAH
DATE: 20/ DHUL HUJJAH/1431H
STATEMENT NO: 29

QĀ`IDAH AL-JIHĀD
IN THE ARABIAN PENINSULA

OPERATION FOR DEFENDING AHL AS-SUNNAH

All praise belongs to Allah who said: {**Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful. Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory**} [22: 38-39].

And may peace and blessings be upon the seal of the prophets ﷺ who said: "*Follow my way and the way of the rightly guided Caliphs. Hold on to it with your teeth and beware of innovations in religion because every innovation is misguidance*."

After the repeated calls of *ahl as-sunnah* in Yemen to their mujahidin brothers to protect them; and after the failure of the apostate governments in Sana'a and Riyadh - with all the armies, resources and wealth they possess – in repelling the Houthi Rāfidha, and their leaving of the *ahl as-sunnah* to face their unknown fate; the mujahidin of the Arabian Peninsula decided to begin with this martyrdom operation against a motorcade of prominent Houthi Rāfidha in the state of al-Jawf at 8:40 am, Wednesday the 18th of Dhul Hijjah, 1431H. This operation was followed by a second operation against a motorcade of Houthi's in Sadah on the morning of Friday the 20th of Dhul Hijjah, 1430H. These operations were in defense of the honor of our Prophet ﷺ and his companions and in defense of our brothers from *ahl as-sunnah* when we saw them being killed, their honor violated, their homes destroyed, and being evicted from their homes and land with no one to protect them.

We call the people of *ahl as-sunnah* to join the battalions of defense of the honor of the Prophet ﷺ, and we warn them of the coming danger of the Shi'a and if they do not hasten then the Rāfidha Shi'a would do to them what they have done to the *ahl as-sunnah* in Iraq and Afghanistan; so wake up before it is too late and know that the Saudi and Yemeni armies do not represent *ahl as-sunnah*.

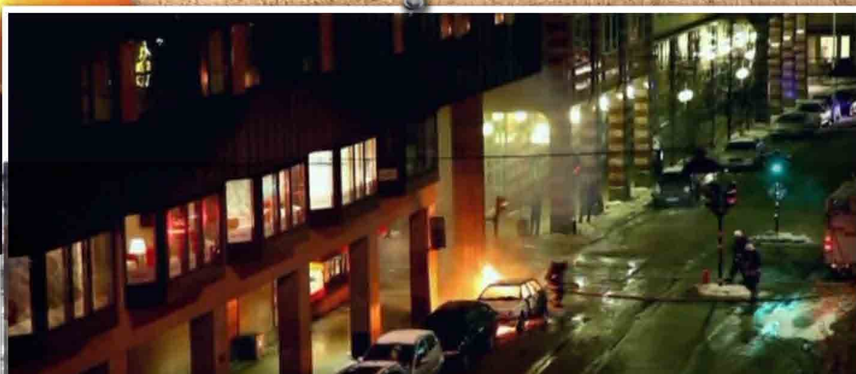
With the blessings of Allah, we have established special teams to defend our brothers from *ahl as-sunnah* in our program to uproot this evil tree which was planted by the Iranian Shi'a in Sadah and its surroundings under the leadership of the Rafidha Houthis.

Ahl as-Sunnah should know that the Houthi Rāfidha are a legitimate target for us and therefore we warn our brothers of *ahl as-sunnah* to avoid their meeting places, motorcades, checkpoints and we warn them from riding with them in their vehicles. We also call the ones who have been misled: leave the Houthi Rafidha before it is too late because **we have for you men who will not rest until they purify the land from their impurity and crimes against ahl as-sunnah and until there is no more dissent and all religion belongs to Allah and the transgressors would know what an evil fate awaits them.**

Qaeda al-Jihad Organization in the Arabian Peninsula
Dhul Hujjah 20, 1431H

News Flash

A massive fire broke out in Israel; the Jews claimed it was the greatest fire in their history, alhamdullilah. It was so bad that even international firefighters came to their help. We ask Allah to hasten their destruction.



Living a comfortable life, and married with children didn't stop Taimour Abdulwahhab al-Abdaly from responding to the call of Jihad. He conducted a martyrdom operation in Stockholm, Sweden, shaking up the entire EU. The iron fist of jihad is more apparent than ever in the midst of the kuffar. This is now the second operation within a month inside Europe. May Allah accept our brother as a shaheed.

We need more like him

LOL!

What they thought was a trustworthy ally turned out to be a major fraud. America and the Afghan Government was working with an individual when suddenly he disappeared after receiving large sums of money from them. It is the most embarassing event for both the United States and Karzai-led occupation since their conjoined invasion of Afghanistan in 2001.

Sister Roshonara Choudhury stabbed British Parliamentary member Stephen Timms. She said she did it in response to his voting on oppressive policies upon the Muslim world such as the war in Iraq. She is currently held in prison by the British police. We ask Allah to free her and the brothers to conduct operations to force her release.

I hope this khabeeth learned his lesson

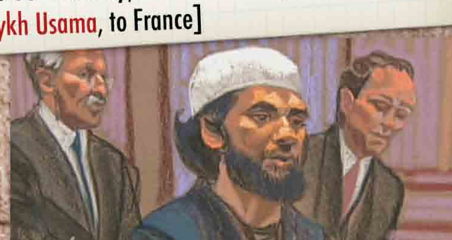
Wikileaks had shook the ground underneath America and her allies when they released classified cables linked to foreign emissaries. Its founder Julian Assange was arrested for a week and then released based on rape charges, even though the case was originally forfeited by the Swedish government. The efforts of Wikileaks are said to be pushing the limits of freedom of speech.

HEAR THE WORLD

a collection of quotes from friend and foe

If you unjustly thought that it is your right to prevent free Muslim women from wearing the face veil, is it not our right to expel your invading men and cut necks? The equation is very clear and simple. As you kill, you will be killed. As you take others hostage, you will be taken hostage. As you waste our security, we will waste your security. [Shaykh Usama, to France]

Stop your drawings of our prophet Muhammad, withdraw your troops from Afghanistan and no more oppression against Islam or Muslims will be tolerated. [...] Our actions will speak for themselves. Now your children, your daughters and your sisters will die as our brothers, our sisters and our children are dying. [Taimour Abdulwahab al-Abdaly, Martyrdom bomber in Sweden]



Brace yourself for war with Muslims. I am just the first drop in what will be a flood. [Faisal Shahzad, to America]

The U.S. government was involved in such activities of torture and it also preaches something different. [...] It seems to me that Arabs and Muslims, their lives are worthless and nobody is thinking about them. [Adnan Hayajneh, Professor of Hashemite University]

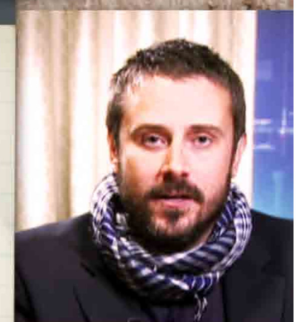
Terrorism is not a bunch of crazy murderers running around; they are political operators, they have political objectives. I think it (rising popular sentiment against U.S. backed regimes) is growing bigger and I am afraid that the United States - as many Superpowers before - don't see the earth shaking under its feet until its too late. [Ezzedine Choukri-Fishere, Former Egyptian Diplomat]

The [Yemeni] government over the last 3 months announced that it has imprisoned over 90 al Qaeda members [in Abyan], then we realized that 70-80% of those who were imprisoned or who handed themselves over to the government were just normal citizens at most. [Hakim alMasari, Editor of the Yemen Post]

The issue is not only [Iraqi] civilians. Killing people who are resisting occupation by foreigners... we have no legitimate basis for killing them. And we intend to do that, I think, for a very long time. [Daniel Ellsberg, Former Pentagon Analyst]

I think Bin Ladin is constructing a coherent philosophy. Again the West doesn't want to hear this. They want to think that he's a kind of mindless bomber. But basically he does offer an alternative to what he considers the growth of market capitalism, neo-liberalism if you will, that developed in the West after 1979-1980 with Reagan, with Thatcher. And he believes now that Islam offers a challenge to that. Hence the importance of climate change. He believes that Western industry is responsible for that. Western industrial growth which is going to destroy our planet. So I think he is tapping into something more fundamental and that the only challenge to global market capitalism now, he would argue, comes from Islamism and comes from the possibility of a Caliphate. [Phil Rees, Author & Islamic Movements Expert]

Al Qaeda is expanding now, it is not shrinking. [...] Al Qaeda now is a recognized power. Sarkozy of France, he would like to talk to al Qaeda to see what are their terms to release five of their French hostages who were abducted in the sub-African Sahara. Also, [the] Spanish Government, which is a Western government, did talk to al Qaeda in the sub-Sahara and they gave al Qaeda a ransom between 5 million to 8 million Euros to release two abducted Spanish citizens. [Abdel Bari Atwan]



I think one of the sad realities of the U.S. government right now is that even under the administration of Barack Obama where he campaigned on a pledge to bring the change that the people in America and the world needed, the fact that he can't discontinue Blackwater's use, the fact that they can't effectively prosecute what are very clear war crimes is a sad commentary on how little things have actually changed when it comes to U.S. Foreign Policy. [Jeremy Scahill, Journalist and Author]

Our nation has been proud to stand with Israel from its founding sixty years ago. And I absolutely guarantee you, as long as there is a breath in me, this Government, this nation will stand with Israel. It's in our own naked self interest beyond it being an absolute moral necessity and commitment. [Joe Biden, U.S. Vice President]

If the Pentagon continues down that path rather than opening up and owning up to these very serious atrocities and war crimes that are being revealed, they simply lose credibility. And as a result the United States [as a whole] will also lose credibility. [Julian Assange, Wikileaks editor]

I think it (drone attack on al-Awlaki) would be very unpopular in Yemen... I think it would be viewed as an attack on a Yemeni on someone who isn't necessarily guilty... killing Awlaki would have a lot of negative reaction and so there are some people who say that the Yemeni government doesn't want him to be found, doesn't want him to be killed because they are nervous understably about what would happen then. [Robert Worth, New York Times writer]

Mrs. Clinton... coming on and saying that this [Wikileaks releases] is an attack on the International community. This is from a woman whose supporting a war in Afghanistan that's killing dozens of dozens of people every week; it's absolute nonsense. It's not an attack on the International community. It's an attack, in many cases, upon the pomposity and the luminescence secret environment which diplomats have built for themselves. [...] Nothing that's actually been said is actually extraordinary; that's the amazing thing. We do know most of it in some form. [Robert Fisk, The Independent]

We have people coming from abroad (to Germany) who believe in the shari'ah first [and state law second]. This is unacceptable. [Alexander Marguier, Editor, Cicero Magazine]

INSPIRE FEEDBACK

a chance for the world to respond

"With the current media under control of the Jews, it is a great change to have news that are from the ummah to the ummah"

I am reading "Why did I choose al Qaeda?" (by Abu Mus'ab al-Awlaki) and I reached the reason no. 14 "Because they follow the footsteps of researchers from the Scholars of Islam". What I realized from reading it is that I have a very similar situation with that Akh, and our evidences are the same; he mentioned 46 and I have only 10 reasons... And Alhamdullilah who guided us in this correct way when most of the people do not know it or some of them knew it but they are still sleeping.

[**Abu Dihya**]

May Allah bless you, and reward you with goodness for the fantastic job you did in publishing the so much needed Islamic magazine, to guide the English speaking young Muslims around the world, and to communicate with them.

[**Badr al-Islam**]

The release of your majestic magazine brought tears to my eyes, brothers. I cannot convey how excited I am to see such wonderful words pour from the page like the blood from a kafir. The words are blessed by Allah, and will give much strength to the brothers here among the Americans.

[**Hamza**]

I had lost much purpose in my life before reading Inspire. My family had recently been killed in a horrible accident. My life had turned towards Western deviance. My craving for all that was evil from the kuffar consumed me. Upon reading Inspire, I felt the need to revert to my roots, to Islam. I have thrown away all that was from my past and embraced Allah and His Messenger, Muhammad ﷺ.

Thank you, my dear brothers, for giving me a new purpose. I wish to sacrifice myself, to embrace Jannah and all that it has to offer. I seek nothing in this life except martyrdom.

[**Abu Hafs**]

Alhamdulillah, a new magazine for English speaking Muslims, one as beautiful, if not more so, than Jihad Recollections!

[**Rajiv**]

The Inspire magazine is a wonderfull work… Masha'Allah… Insha'Allah we will wait for more and more…

[**Aanonim**]

I would like to congratulate you on this fine production, Inspire Magazine, asking Allah Almighty for its continued success in the service of Islam and Jihad. I pray to Allah to grant us victory against all the enemies of Islam and guide those who are astray to the right path.

[**Abu Talha al-Muhajir**]

I am a follower of your efforts online and am impressed with all of the work you do for the sake of Allah. Like many others, I have been following the news and learned it was initially difficult for you to deliver the message. Alhamdulillah the infidels were not able to stop us and the magazine was published, and Insha'Allah they will not be able to stop us in the future so long as we continue to persist. My noble brothers, you have proven how determined you are to deliver the message and information that other brothers may find useful in conducting their operations. Not only that, I find your magazine to be a wealth of knowledge, however, it also serves as a motivational tool whereas it will make the brothers wait impatiently for the upcoming issues, Insha'Allah. Our beloved Inspire magazine has been making waves across the internet and brothers across the globe have received your message, praise be to Allah. I ask Allah to protect you and make you successful in continuing to deliver the message.

[**Ahmed**]

Thank you for your work of "inspiration." My friends and I have been devouring every word as if it were the last morsels of food on a plate. You are truly the mujahidin of the future and we hope to help you in any way possible. Allahu Akbar!

[**Abu Hamza**]

May Allah ('Azza wa Jall) reward you for showing guidance to the whole of mankind and spreading the message of tawhid revealed by our beloved Prophet Muhammad ﷺ.

[**bbadr**]

May Allah bless your jihadi efforts and protecting the weak and bringing honor to our Islamic ummah. I wanted to comment on how great this magazine is and how much of an inspiration it has become to me and many of the young men and women who read it. May Allah bless you and the brothers everywhere.

[**Fatima**]

I pray to Allah to bless the efforts of the mujahidin and to gather the Muslims under one rule of al-Khilafah.

[**Muhib**]

I would like to thank you all for providing us with one of the best media information the mujahidin could offer. With the current media under control of the Jews, it is a great change to have news that are from the ummah to the ummah. May Allah bless your efforts and make the magazine a continuous program.

[**Muhammad**]

INSPIRE REACTIONS

government & media responses

"It was an unfortunately well-done magazine and a virtual how-to guide for becoming a terrorist."

During a lengthy presentation about Al Qaeda in the Arabian Peninsula for members of the security industry in NYC, an Intelligence Research Specialist with the NYPD's Counterterrorism Division today called Anwar Al Awlaki "the most dangerous man in the world."

This assessment is based on Awlaki's long-standing links to terrorism, his "proven track record of radicalizing Muslims", his suspected involvement in planning & encouraging attacks (links with 9/11 terrorists, the 7/7 and 7/21 transatlantic plots, the Fort Hood shooter, the Times Square attempted bomber, the underwear bomber and more) and his ongoing propaganda campaign thru DVD's (which he sells), web postings and the online magazine "Inspire".

Officials say they're paying close attention to the magazine which is written in English (with the involvement of two other Americans including former Queens, New York resident Samir Khan), promotes Al Qaeda ideology, publishes lists of potential terror targets (including cartoonists) and promotes tactics and strategies for attacks, including articles on how to build explosive devices ("Make a Bomb in the Kitchen of Your Mom") and why Muslims in the U.S. should wage individual violent jihad against Americans.

[**Rick Leventhal, FOX News**]

In its latest effort to reach Western audiences, Al Qaeda has released its first-ever English-language magazine that provides detailed bomb making instructions and calls on followers to "destroy" America.

The media wing of Al Qaeda in the Arabian Peninsula (AQAP), Al Qaeda's affiliate in Yemen and Saudi Arabia, released the inaugural issue of Inspire via the internet on July 11, 2010. While Al Qaeda has previously released English-language videos and statements, Inspire marks the first time the international terrorist network has published a magazine in English.

[**The Anti-Defamation League**]

"It was an unfortunately well-done magazine and a virtual how-to guide for becoming a terrorist."

[**Rep. Peter Hoekstra (R-Mich.), who serves on the House intelligence committee**]

It's not your typical magazine. The layout is conventional enough, the typeface bold; there is more than a smattering of high quality photographs; and the graphic designers at al Qaeda in the Arabian Peninsula have been given free rein. But then in the "table of contents" you're invited to read "How to Make a Bomb in the Kitchen of Your Mom" [note the American spelling.]

This is the first edition of Inspire – supposedly the online house magazine of al Qaeda in the Arabian Peninsula. And it's certainly topical. It contains a long piece condemning western governments for moving to ban the full-face veil in public – just as the French National assembly passes such legislation.

Its language also shows the media-savvy touch of the fugitive preacher Anwar al Awlaki, now thought to be holed up in a remote part of Yemen.

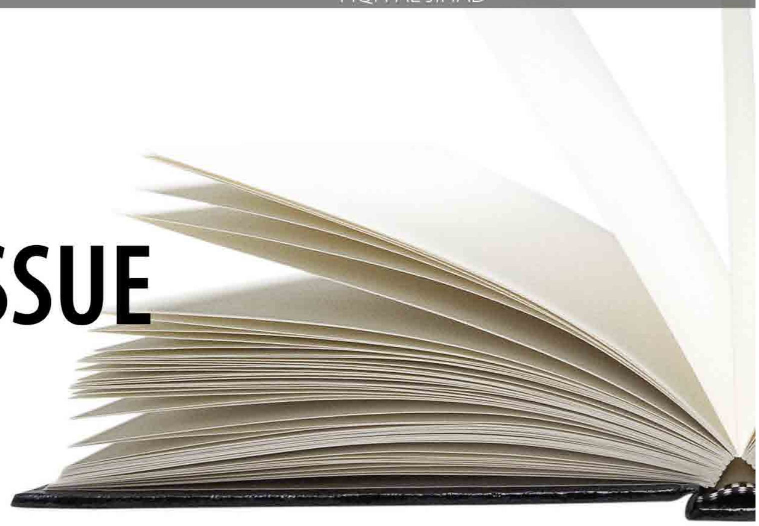
Inspire includes references to David Letterman (on President George W Bush), CNN reporting on the New York based RevolutionMuslim group in its documentary American al Qaeda, and French President Nicolas Sarkozy on France's outlawing of the veil.

Awlaki directs some of his fire at a cartoonist called Molly Norris, who started a Facebook campaign in response to the furore over the depiction of Mohammed in an episode of South Park earlier this year. Called "Everybody Draw Mohammed Day", it was a tongue-in-cheek initiative that she later disavowed. But Awlaki calls for Ms Norris' murder in unequivocal tones.

"This snowball rolled out from between her evil fingers. She should be taken as a prime target of assassination along with others who participated in her campaign. This campaign is not a practice of freedom of speech, but is a nationwide mass movement of Americans joining their European counterparts in going out of their way to offend Muslims worldwide."

The FBI says it is taking the threat to Ms Norris seriously. "We understand the absolute seriousness of a threat from an Al Qaeda-inspired magazine and are attempting to do everything in our power to assist the individuals on that list to effectively protect themselves and change their behavior to make themselves less of a target," David Gomez, FBI assistant special agent in charge of counterterrorism in Seattle, told the New York Daily News.

[**CNN.com**]



THE CENTRAL ISSUE

samir khan

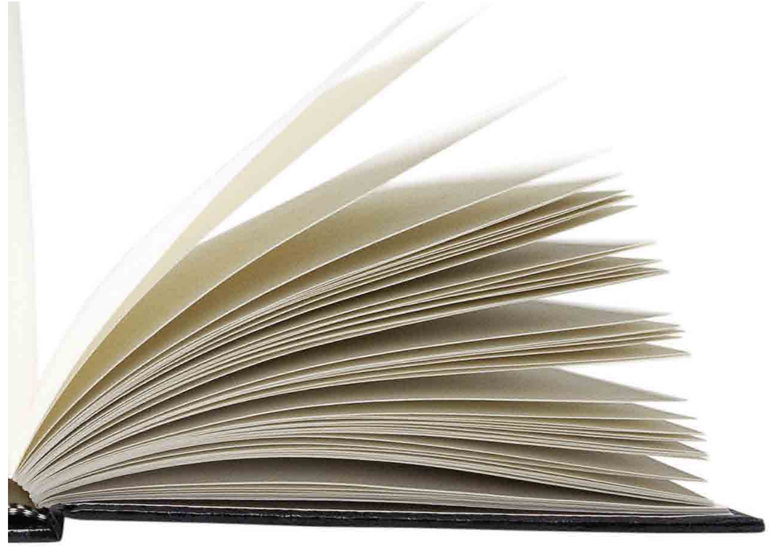
Jihad is fard 'ayn from East to West

Shaykh Abdullah Azzam aiming

I remember those days when I would research works from Islamic scholars, thinkers, community activists and the likes, whom would give their two cents on why terrorism (i.e. jihad) is flawed. They would in unison touch on issues such as hijacking, kidnapping, 'suicide' bombings, killing of non-combatants and such in order to prove that al Qaeda's jihad against America is defective from a theologically based standpoint. Some would go as far as to say that al Qaeda are not even Muslims; and then lambast them as *takfīri's*! All of this bothered me as a Muslim living in America. The Muslims were so caught up in defending their identity in front of non-Muslims on issues such as the aforementioned, that it became a normal routine from the pulpits of California to the pits of Ground Zero to speak in both condemnation and defense. What I felt was that the central issue - what actually makes a jihadi into what he is - was never brought into light whether it be in the mosque study circles or political discussions on live television. This central issue, as I like to call it, is the pivot of what makes a Muslim begin his journey as a jihadi. No, it is not the mass slaughter of the Palestinians by the Israeli's nor the atrocious actions of America towards the Muslim world. It is not the jihadi *anāshīd* nor the jihadi films. It is not what you think because the central issue's makeup is entirely theological and fiqh based. The central issue is that jihad is individually obligatory (*farđ 'ayn*) on all Muslims from East to West until all of our lands are freed. The issue of jihad being *farđ 'ayn* is the fulcrum of the modern jihad. The world is witnessing the rise of jihadi's because of the very fact that Muslims are becoming more aware of the central issue, and thus their obligation towards God.

This central issue was revived by whom is referred to as 'the godfather of jihad', the Islamic Scholar Abdullah Yusuf Azzam, may Allah have mercy upon him. It was his revival of this issue that brought countless of thousands of foreign fighters to Afghanistan to support their Afghan brethren against the Soviets. He really was the sole reason for the institution of what we now know as the global jihad. Others like Dr. Ayman al-Zawahiri only came to further expand upon certain principles.[1] His works are full of the jurisprudence on the central issue. The most famous of them, "*Defense of the Muslim Lands: The first obligation*

1 Which we will discuss shortly.



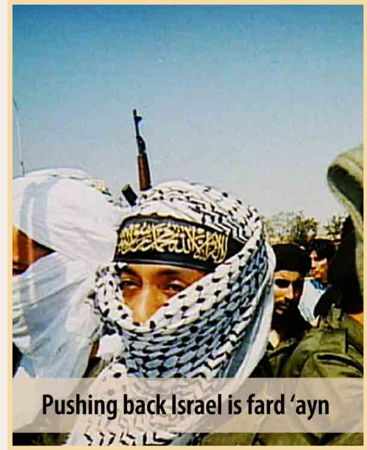
after faith". It was a fatwa he presented in Saudi Arabia to a delegate of senior Islamic jurists and scholars including Ibn Uthayameen and Bin Baz, and there was unanimous agreement on the validity of his fatwa. His fatwa was inundated with innumerable classical scholars on the subject of defensive jihad (*jihad ad-daf'*); that is, what is the Islamic response when a foreign enemy attacks a Muslim country, even as much as a hand span. It cited these classical scholars as saying that it first becomes individually obligatory on the people of that locale. If they are unable to push back the enemy, then the obligation spreads in a radius, to the neighboring Muslims. If they too are unable, this radius continues to grow until it becomes individually obligatory from East to West; any Muslim who leaves the obligation when he is able to participate has sinned. During Prophet Muhammad's ﷺ time, there was the battle of Tabook. It was a jihad classified as defensive and individually obligatory upon the people of Madina. Those who used feeble excuses to stay behind were known as the hypocrites of the community; their loyalty to Islam was in question. The argument Dr. Azzam brought forth was that this obligation started as early as the fall of Andalusia. Today, we have various lands that are occupied by foreign powers. Thus, the obligation has grown significantly today.

Throughout the book, Dr. Azzam rebuts the various excuses that the modern man presents such as fighting amongst sinners, the issue of communal obligation (*farđ kifāyah*), and fighting without the permission of the ruler. Later, other scholars[2] have widened that scope of refutation to include excuses such as the enemy is superior in strength and numbers, the issue of the governments in the Muslim lands who have supposed 'covenants' with the disbelievers, and the case of those who claim that we have to be students of knowledge who have studied in Islamic madrassa's for years and that we need to do more purification of the soul, etc.

Then something of major significance happened.

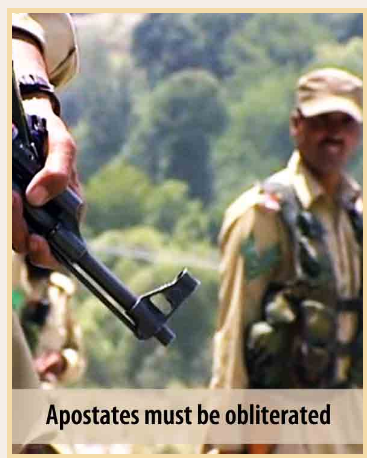
The idea of defending the Muslim lands from the disbelieving occupation forces had taken on a new meaning. It was an idea that paved the way for the al Qaeda Organization.

2 Scholars such as Nasir bin Hamad al-Fahd, Anwar Sha'ban, Yusuf al-Uyayri, Abu Qatadah al-Filistini, Abu Yahya al-Libi, Hamud bin Uqla ash-Shu'aybi just to name a few.



Pushing back Israel is fard 'ayn

Hypocrites will always make excuses



Apostates must be obliterated

Supplying bases to the US is apostasy

Taking the US as awliya' is kufr akbar

US forces and Apostates are occupiers

Mujahidin jurists and thinkers from Egypt who had the lengthiest and toughest experience in working for the re-establishment of an Islamic state in Egypt, exported the idea that the so-called Muslim governments in the Islamic lands are in fact occupation forces. Unless and until they are removed physically, the Muslims would be living in the same state of sin similar to that of a foreign disbelieving army occupying a Muslim land.

This idea was derived from the jurisprudence on how to deal with an apostate. Islamic law gives the death sentence to those who leave the religion.[3] An apostate is determined by the action he had done publicly. For instance, if he were to become a Christian, or spy on the Muslims for the disbelievers, or join the ranks of the enemy to fight the Muslims and such, he would have committed major disbelief (*kufr akbar*) as is recognized by our classical scholars in consent. Islamic scholars have given a little over ten major acts that would lead one to apostasy.[4] One has to be careful to not take some one outside the fold of Islam (i.e. *takfīr*) on major sins such as drinking alcohol, committing adultery, stealing and such unless if it's a ruler who clearly permits these sins under his rule (i.e., *istiĥlāl*). The *khawārij* had an extreme creed that included all sinners into the category of apostasy. Praise be to Allah, the mujahidin of today are nothing like this.

The Egyptian mujahidin claimed that the rulers in the Muslim lands were apostates due to two main reasons. These included not ruling by shari'ah, and taking the disbelievers as helpers and guardians (*awliyā'*) against the Muslims. The first reason implies the issue of *istiĥlāl*, that is, making forbidden what Allah has made permitted and vice versa. Additionally it signals that they are ruling by man-made laws that include elements of Democracy[5], Jahiliyyah[6], and other borrowed forms of laws[7].

The second reason implies spying on the Muslims for the sake of the disbelievers, giving the disbelievers military and spy bases in their respective countries to fight the Muslims, actively participating in the murdering of Muslims for the sake of disbelievers, torturing, mistreating and even raping Muslims for the sake of gaining confidence from the disbelievers, and launching propaganda campaigns that include the justification of their methods and the distortion of Islamic teachings particularly on issues related to shari'ah, caliphate, jihad, `*aqīdah* and such.

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3 Strangely, this has become a source of bitter disagreement between Muslims the past few years. The side who claims that this isn't true use Qur'anic verses totally unrelated to the topic of apostasy in Islam and fail to explain authentic aĥadīth on the subject such as *"Whoever changed his Islamic religion, then kill him"* [al-Bukhari Vol. 9, Book 84, No. 57]. They also fail to explain the wars of apostasy fought by Abu Bakr رضي الله عنه and the Companions.
4 See 'Nullifications of Islam' by Shaykh Muhammad ibn Abd al-Wahhab and all the different explanations available for that manual such as from Shaykh Abu Basir at-Tartusi.
5 The question of Democracy is a separate subject and has caused much confusion and misconception in the Islamic world due to its stated objectives. A good rebuttal of this form of rule can be found in the books 'Democracy: a Religion' by Shaykh Abu Muhammad al-Maqdisi and at-Tibyan Publication's works and translations on Democracy.
6 Pre-Islamic Ignorance.
7 Refer to the works of Imam Ibn Kathir and Shaykh al-Islam Ibn Taymiyyah on the disbelief of ruling by *al-Yāsiq* and the ruling on judging the people by a combination of borrowed laws in general.

> "Today the Saudi monarchy is the prime example of this ugly apostasy. Their monarchy can be likened to dog dung wrapped in gold silk. They claim shari'ah as their law and use the ĥaramain to their advantage of clinging onto power and validity in the ummah"

All of this spells apostasy of a very high degree. The question then comes: within a modern government structure, just exactly who are the apostates? This ruling applies to all those within the government sectors that carry out the acts of disbelief. In the verse, ﴿ **They took their rabbis and their monks to be their lords besides Allah** ﴾ [9:31], Shaykh Abu Muhammad al-Maqdisi comments, "Although they did not prostrate, or bow down to their priests, they followed them and agreed with them in the forbiddance of the licit and with the permission of the illicit. Allah therefore considered that as making them lords and gods, because obedience in legislation is a worship, and must not be for anyone except Allah, since Allah is the only One who can enact legislation."[8]

Today the Saudi monarchy is the prime example of this ugly apostasy. Their monarchy can be likened to dog dung wrapped in gold silk. They claim shari'ah as their law and use the *ĥaramain*[9] to their advantage of clinging onto power and validity in the ummah. Besides pouring the ummah's billions of dollars into their stomachs and pockets, they pour it into reconstruction of mosque structures, specifically the *ĥaramain*, so that the Muslim visitors would feel welcome and comfortable. It is a planned strategy to gain the support of the worldwide ummah. Then sometimes they would make outrageous lies that al Qaeda has intentions to attack the pilgrims in Makkah during hajj season and that therefore the Saudi army would be there to protect the ummah.[10]

This is only the beginning. Then comes Saudi's romantic relationship with America that includes military aid to fight Muslims in the Arabian Peninsula and in return the Crusaders are given military bases to launch wars against the Muslims around the world that go beyond the boundaries of their own laws in killing and weapon deployments; their protection of Israel from the Muslims; their childish interfaith dialogues that shamelessly calls for a new religion; the scholars they promote who justify anything that the government does[11]; their use of magic and communication with vile jinn's to locate positions of the mujahidin[12]; and finally their torture dungeons that don't even spare the elderly scholars.

The irony in all this is that their political interests take precedence over the religion, and

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8 al-Maqdisi, A. M. Democracy: A Religion.
9 i.e., Masjid al-Haram in Makkah and Masjid an-Nabawi in Madinah.
10 Al Qaeda leaders and ordinary members here have told me that they all yearn for making pilgrimage to Makkah alongside the rest of the ummah. They always have a good laugh at the desperate lies of the Saudi's and constantly seek Allah's refuge from them.
11 No matter how many times we in al Qaeda may respond to certain accusations that are made against us such as *takfīr*, *khawārij*, killing Muslims and so on, these scholars for dollars keep echoing the same rubbish repeatedly without ever giving a proper scholarly reply to our responses.
12 This may shock many, but many mujahidin who made hijrah from there have attested to it. The brothers make it a point to recite the daily *adhkār* especially in the morning and evenings for protection from these jinn's that give away our positions.

After all the recent slaughter the U.S. has perpetrated on the ummah, how is jihad not individually obligatory?

their scholars are able to justify it. For instance, in the war against the Soviets in Afghanistan, the Saudi's held the Soviets as enemies. The al-Saud regime would even help their citizens safely reach Pakistan to cross the border into Afghanistan to bring the fight to the Soviet dogs. That was because there were no deals between the two states nor any greedy interests involved. That was the jihad against the Soviets; the enemy whom nearly the entire world despised.

But when jihad turned against America for its crimes against the Muslim world, the Saudi's chose to align themselves with the Crusader's using flimsy excuses like 'we have a covenant with them', 'they are our strategic and political allies', 'they are helping us in this and this, and Islam doesn't allow us to be ingrates' and the likes.

The jihad against the Soviets, in the eyes of the Saudi's, was a jihad for the sake of Allah. The jihad against the Americans, in the eyes of the Saudi's, is a jihad that is 'corrupt'. **We disbelieve in those who believe in jihad for the sake of America.**

The central issue is that jihad will remain *farđ 'ayn* until America and her apostate allies are removed from the Muslim lands. Her allies not only include the disbelievers of origin, but also the apostate *tawāghīt* that make the rich richer and the poor poorer, that fight the Muslims who wish to see *tawĥīd* established, and who modify the laws of Allah to fit their lifestyles. If the mujahidin were to leave the jihad altogether, then imagine what America would have been able to accomplish in Afghanistan and Iraq! *Fitnah* of all shades would roll out into the Muslim communities, adding open approval of sinful activity, *kufr*, *shirk*, and *fasād*. It would also undoubtedly give them supplementary power in the Islamic regions, making it possible for them to influence Muslims in religion, politics, and social life. All of this can already be seen in those areas that the mujahidin have not controlled. So why would any sane Muslim want to stand as an obstacle to the banner of *tawĥīd* – a banner which seeks the protection of the shari'ah's sanctity? This is what central issue comes down to.

> **"The central issue is that jihad will remain farđ 'ayn until America and her apostate allies are removed from the Muslim lands."**

Know That Jihad Is Your Duty

Adam Gadahn

MY BROTHERS:[1] I conclude my address to you with two special messages which I send to two groups among you.

As for the first message, it is to my Muslim brothers residing in the states of the Zio-Crusader coalition, whether they are from the emigrant communities, like those which live on the margins of society in the miserable suburbs of Paris, London and Detroit, or are from those arriving in America and Europe to study in its universities or seek their daily bread in the streets of its cities.

My brothers: know that jihad is your duty as well, and that you have an opportunity to strike the leaders of *kufr* and retaliate against them on their own soil, as long as there is no covenant between you and them. Here you are in the battlefield, just like heroes before you like Muhammad Atta, and his fellow pilots, Muhammad Siddique Khan and his fellow fedayeen, Muhammad Boyeri, Nidal Malik Hassan, Umar al-Farouk Abdulmuttalab, Faisal Shahzad and hundreds of others.

There is no inviolability for the realms from which armies emerge to kill Muslims and occupy their lands; there is no inviolability for those who put the weak and oppressed to the sword; and there is no inviolability for those who make war on the chastity of the *Muslimah* and her hijab in their countries and the countries of the Muslims, by passing laws and supporting and encouraging those who don't fear Allah, Lord of the worlds.

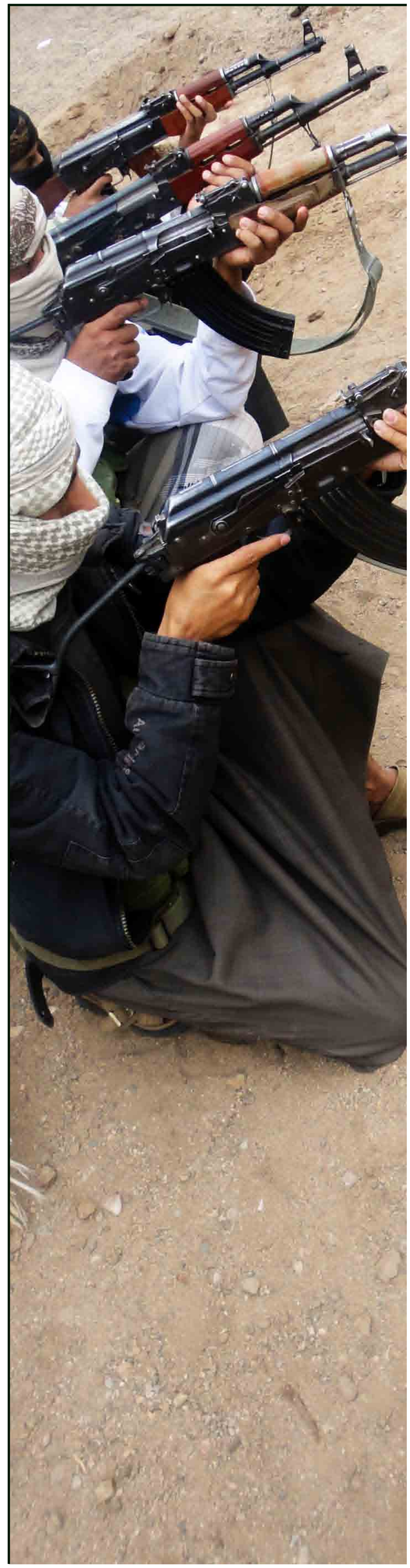
So, my brothers, you must get ready to perform your vital role in the global jihad against the leaders of *kufr*; and refer - if you wish - to my speech in the English language entitled "*A Call to Arms*."

So come to the aid of your Islam and your brethren, and do your duty, and respond to the call of your Lord, who says: ﴿ **So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward. And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak** ﴾ [4:74-76].

Indeed jihad is a lifelong devotion, like prayers and fasting, and religion isn't a matter of taste, for us to leave part of it and perform another part. This is why I address, in my second message, my brothers who preceded us in hijrah and jihad, or participated with us in both once upon a time, but then abandoned these two great acts of worship out of laziness or neglect, or because of a mistaken belief that the increased surveillance of the mujahidin and local and international pressures on them, or the deterioration of some of the commanders, groups and organizations, or the fact that the goals of jihad were not achieved overnight, are justifications for staying behind and returning to the life of humiliation and shackles.

No! Jihad is still obligatory on you as long as you are capable, and the fields of competition continue to be in need of your expertise and efforts; and although we - the sons of the second and new generation - are indebted to you, for your inviting us to this great bounty and for your paving the way for us and bearing difficulties before us, that doesn't prevent us from advising and reminding you for the sake of Allah.

So, my beloved brothers: remember your responsibility before Allah and what it is He has purchased, and respond once again to the call, and return to your stations, and finish what you started, and aid your religion and ummah, and be with your brothers the mujahidin, until victory while strengthened or martyrdom while on the advance.



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1 Taken from As-Sahab Media's release, "*The Arabs and Muslims: Between the Conferences of desertion... and the individual duty of jihad.*"

"In order that they taste some of what we tasted"

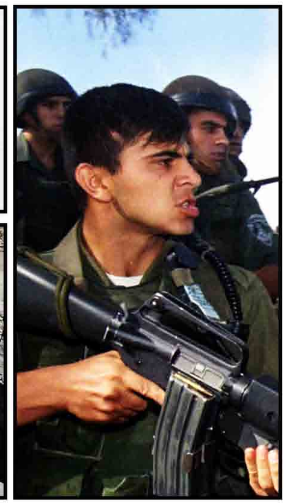
We fight because we are free men who don't sleep under oppression.[1] We want to restore freedom to our nation. Just as you lay waste to our nation, so shall we lay waste to yours.

No one except a dumb thief plays with the security of others and then makes himself believe he will be secure. Whereas thinking people, when disaster strikes, make it their priority to look for its causes, in order to prevent it happening again.

So I shall talk to you about the story behind those events and shall tell you truthfully about the moments in which the decision was taken, for you to consider.

I say to you, Allah knows that it had never occurred to us to strike the towers. But after it became unbearable and we witnessed the oppression and tyranny of the American/Israeli coalition against our people in Palestine and Lebanon, it came to my mind.

The events that affected my soul in a direct way started in 1982 when America permitted the Israelis to invade Lebanon and the American Sixth Fleet helped them in that. This bombardment began and many were killed and injured and others were



terrorized and displaced.

I couldn't forget those moving scenes, blood and severed limbs, women and children sprawled everywhere. Houses destroyed along with their occupants and high rises demolished over their residents, rockets raining down on our home without mercy.

The situation was like a crocodile meeting a helpless child, powerless except for his screams. Does the crocodile understand a conversation that doesn't include a weapon? And the whole world saw and heard but it didn't respond.

In those difficult moments many hard-to-describe ideas bubbled in my soul, but in the end they produced an intense feeling of rejection of tyranny, and gave birth to a strong resolve to punish the oppressors.

And as I looked at those demolished towers in Lebanon, it entered my mind that we should punish the oppressor in kind and that we should destroy towers in America in order that they taste some of what we tasted and so that they be deterred from killing our women and children.

And that day, it was confirmed to me that oppression and the intentional killing of innocent women and children is a deliberate American policy. Destruction is freedom and democracy, while resistance is terrorism and intolerance.

1 Ladin, Usama bin. (2004). *Address to the American people*.

This means the oppressing and embargoing to death of millions as Bush Sr. did in Iraq in the greatest mass slaughter of children mankind has ever known, and it means the throwing of millions of pounds of bombs and explosives at millions of children – also in Iraq – as Bush Jr. did, in order to remove an old agent and replace him with a new puppet to assist in the pilfering of Iraq's oil and other outrages.

So with these images and their like as their background, the events of September 11th came as a reply to those great wrongs, for should a man be blamed for defending his sanctuary?

And it all shows that the real loser is… you. It is the American people and their economy. And for the re-

cord, we had agreed with the Commander-General Muhammad Ataa, Allah have mercy on him, that all the operations should be carried out within twenty minutes, before Bush and his administration notice.

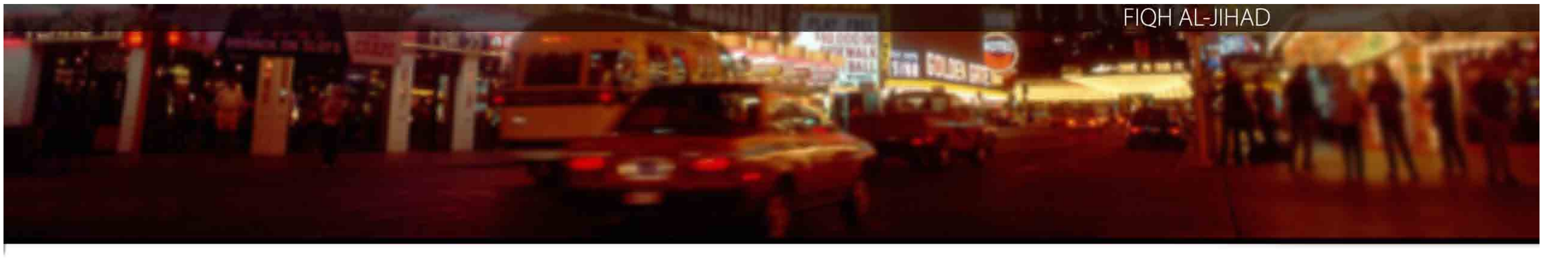
It never occurred to us that the commander-in-chief of the American armed forces would abandon 50, 000 of his citizens in the twin towers to face those great horrors alone, the time when they most needed him.

But because it seemed to him that occupying himself by talking to the little girl about the goat and its butting was more important than occupying himself with the planes and their butting of the skyscrapers, we were given three times the period required to execute the operations – All Praise is due to Allah.

Finally, it behooves you to reflect on the last wills and testaments of the thousands who left you on the 11th as they gestured in despair. They are important testaments, which should be studied and researched.

Among the most important of what I read in them was some prose in their gestures before the collapse, where they say, "How mistaken we were to have allowed the White House to implement its aggressive foreign policies against the weak without supervision." It is as if they were telling you, the people of America, "Hold to account those who have caused us to be killed, and happy is he who learns from others' mistakes," And among that which I read in their gestures is a verse of poetry, "Injustice chases its people, and how unhealthy the bed of tyranny."

Your security is in your own hands. And every state that doesn't play with our security has automatically guaranteed its own security.



Q&A with Shaykh Adil al-Abbab

on targeting non-Muslim civilians and Yemeni soldiers

Question 1: What is the ruling on targeting those who are referred to as "civilians" in the West?

Before answering this question, we say that classifying the people into civilians and military is not the way our jurists divided people and is not derived from the Book of Allah and sunnah. Instead it is a new classification and unfortunately many of those who speak in the name of religion started using this false classification and used it to base on it rulings. If this proves something it proves how far the intellectual occupation has reached into the minds of those who are the people of religion and fatwa.

Regarding the question, then we say that in our Islamic shari'ah the disbelievers divide into two groups. The first, people of war who fight Muslims and for these their blood is not protected. The second, disbelievers who are not in a state of war with Muslims and do not fight them. Based on that, the disbeliever who is in a state of war with the Muslims is killed because of his disbelief. The evidence for that is in the Book of Allah such as the verse: ﴿ **And when the sacred months have passed, then kill the polytheists wherever you find them…** ﴾ [9: 5].

In this verse, Allah based the order of killing them on their associating other gods with Allah. This proves that the bases for killing the disbelievers is their disbelief. However there are times when there exists a temporary reason for making an exception to this rule. Such a reason is when there is a truce or a covenant with the disbelievers and when there is a covenant the blood of the disbeliever becomes protected. The evidence for this is the ĥadīth: "*Whoever kills a person with a covenant will not smell paradise and the smell of paradise can be found from a distance of a forty years*."

Allah says: ﴿ **And fight against the disbelievers collectively as they fight against you collectively** ﴾ [9: 36].

And Allah says: ﴿ **O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness** ﴾ [9: 123]. This verse and the one before are evidence that the disbeliever is fought because he is a disbeliever. The Prophet ﷺ says in the ĥadīth narrated by al-Bukhari and Muslim from Abu Hurairah: "*I was instructed to fight the people until they say: 'There is no one worthy of worship but Allah.' Whoever says 'There is no one worthy of worship but Allah', has protected his life and wealth from me except with its right and to Allah is his accountability*."

Also proof is in the ĥadīth of Buraidah رضي الله عنه in the advice of the Messenger of Allah ﷺ to the one he would appoint over an army: "*Fight in the path of Allah, fight those who disbelieve in Allah*."

The Messenger of Allah ﷺ sent his companions to assassinate Ibn Abi al-Haqiq without any warning. Ibn Hajar mentions some benefits of this story. Among them: "the permissibility of assassinating the disbeliever who has heard the message of Islam but refused to follow it." So he considered that if the message of Islam reaches a person and he refuses to accept it, that is a sufficient reason to allow his killing. He also said: "Armies can be sent to the lands of the disbelievers and take captive whoever they find therein and then these armies are given the choice of either executing the captives or keeping them alive."

Ibn Qudama, may Allah have mercy upon him, stated: "The blood of the disbeliever who is from a people of war is allowed and there is no safety provided for him."

But the disbeliever who is not in a state of war with the Muslims, his blood and wealth are protected. These non-combatants are either people of *dhimma*, people granted security or people of covenant. The person of *dhimma* is the one who resides in Muslim land and fulfills the conditions of paying the *jizyah*, not harming the Muslims, not entering

"They are the striking arm of the oppressive rulers of this country. They are the baton which is used to beat its own population for no reason except that they wish to live free with no servitude to anyone but their Creator"

the Arabian Peninsula based on the ĥadīth: "*Drive the polytheist out of the Arabian Peninsula*", not publicly displaying what is haram in Islam, and other conditions that the jurists have mentioned in their books. The person of security is he who entered Muslim land with a security grant from the Imam of the Muslims. This is a person who enters Muslim land for a temporary period for a purpose such as being an envoy or to learn about Islam. The person of covenant is the one who belongs to a nation that has a treaty of peace with the Muslims.

So now when we look at the state of the Americans and Europeans, we see that they are in a state of war with us because of their participation in elections that choose governments that wage war against Muslims. They are in a state of war with us because their governments kill our brothers in Palestine, Afghanistan, and Iraq. These governments fight those who want to establish shari'ah law. Thus we target them because they are disbelievers and because of their war against us. They are in a state of war with us and they are not in a state of covenant since their governments have not seized their aggression against Muslims. We cannot call them *ahl adh-dhimma* because they do not fulfill the requirements of the *dhimma* status. Based on what is mentioned above, it is legitimate to target the people of the West and we have no doubts about its legitimacy.

Regarding the means of targeting them, then it is based on ability. The military and economic targets should be a priority. If they cannot be targeted except with some of those whom it is illegal for us to target, then in situations of necessity they could be targeted because the jurists of the Hanafi, Maliki, Shafi'i, and Hanbali schools allowed that and that is stated in their discussions on the issue of the "shield."

Q2: Why do you target the soldiers in Yemen?

Every free man with honor would not accept oppression on himself and his people and would not accept humiliation and transgression against his honor or the honor of any Muslim. This is why we target the soldiers of evil. We target them because they oppress the people and humiliate them. They are the striking arm of the oppressive rulers of this country. They are the baton which is used to beat its own population for no reason except that they wish to live free with no servitude to anyone but their Creator; the provider, giver of life and the One who takes it. We target them because their eyes are awake guarding the rule that is the reason behind the violation of the rights of Allah and the rights of the creation. They are the eyes that guard the laws that compete with the laws of Allah and go against the rule of Qur'an. They are the ones who are guarding the Americans in our country. They guard their officers and they guard the FBI and CIA which have a presence in Sana'a and Aden. They are the ones guarding the places of disbelief such as the parliament, places of worship of the Ismaili's, banks of *ribā* and illegitimate Churches.

They guard some cultural centers that commit blasphemy and they guard places of vice such as clubs and bars. These soldiers protect the places of those who are waging war against the Muslims in Afghanistan, Chechnya, Iraq and others. You would find these soldiers in front of the American embassy and the embassies of countries such as Britain, Germany, France, Russia and the apostate governments and they protect the leaders of disbelief.

These soldiers are guilty of bombing the houses of Muslims like what they have done in Marib and they did that for no reason but to please their American lords. They chase after the mujahidin and hand them over to the Pharaoh of today.

We target the soldiers because they are the ones who are protecting the deviant sect of Ismaili's who worship a god other than Allah and participate in rituals of disbelief. We target them because they are standing with the crusaders in their occupation of Muslim land. They are standing with the NATO in Afghanistan and with the American and British forces in Iraq and with the African forces in Somalia and are implementing the plans of the Americans in the Arabian Peninsula. We target them because they are the ones standing against the establishment of *khilāfah*.

Q3: What are the shari'ah evidences that you have for the legitimacy of targeting the soldiers in Yemen?

The ruling on the soldiers is based on understanding the reality of their situation and the situation of the rulers in the Arabian Peninsula. We mentioned before that these soldiers are defending the tyrants who have committed apostasy and committed deeds of disbelief that no one disagrees about them being deeds of disbelief except a person of innovation or disbelief such as the military and commercial courts, and the acceptance of the rulings of the disbelievers such as accepting rulings of the United Nations. All this exists in the rulers of the Arabian Peninsula. They are ruling with laws other than shari'ah and accepting the laws of the disbelievers and changing the laws of Allah and therefore they should be fought against along with their soldiers who are defending them and fighting for them. The Messenger of Allah ﷺ says: "*Whoever changes his religion should be killed*."[1] No one can doubt that the rulers of today are allies of the Crusaders and Zionists and are fighting in their ranks. An example of that is the participation of soldiers from the UAE in the fighting in Afghanistan, the fighting of the Yemeni army alongside the American fighter jets in al Majala, Marib, Lawdar and al Hawda, the fighting of the soldiers of Kuwait, Bahrain, and Qatar alongside the Americans, and the fighting of the Omani army alongside the British. These armies are fighting for tyranny and Allah says: ﴿**Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak**﴾ [4: 76].

If someone says that the armies of the Arab states were established with the objective of fighting Israel, then that is a lie and the one who says that is a liar. It is the mujahidin who are fighting America which is supporting Israel and are fighting their way to get through to Israel, and the ones that are standing in the way of the mujahidin and fighting Israel is the Arab states. Allah has blessed the mujahidin from *ahl as-sunnah* to strike rockets at variant times at Israel under the instruction of Shaykh Usama. We conclude that these armies are fighting for tyranny while the mujahidin are fighting for the sake of Allah: ﴿**Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt**﴾ [4: 76].

If you ask any wise person about what he should do about aggressors who attack the house of a person in order to kidnap one of his daughters and take over his house, the answer would be he should defend his house. So this person wanted to fight the aggressors but his neighbor interfered and prevented him from doing so because he was an ally of the aggressors. If you would ask any wise people what should the owner of the house do, the answer would be that he should start with fighting his neighbor first. This is an analogy of what is happening today. The Jews and the Christians have attacked the Muslim nation in order to suppress their identity, uproot them, violate their honor and steal their wealth. When the Muslims stood up to defend themselves, to protect their holy places, and to establish the rule of Allah on land, the armies of tyrants fought against them in the name of the war on terror which is in reality a war on Islam. So can one say that these armies cannot be targeted? These armies are protecting the enemies of Islam in the sea through their coast guards and are fighting the mujahidin on land while the American planes bomb from the air. It is these armies who spy on the Muslims and hand over the intelligence to the Americans. They are the ones who distribute the chips that guide the American missiles to their targets. What is happening today in fighting the army in Lawdar and Hawtah is to repel the aggressors who attack the Muslims in their homes. In Lawdar, the army fired indiscriminately against the people in the main market of the city and in al-Hawtah the army bombed the houses of the people with artillery fire.

In one incident the army killed two innocent men in a car who were accompanying their mother and left them to bleed to death.

Shaykh al-Islam Ibn Taymiyyah said in response to a question about fighting the Moguls: "Any group that abstains from following the rules of Islam from these people (the Moguls) or others, it becomes mandatory to fight them until they follow the rules of Islam. That is even if they profess that there is no god but Allah and Muhammad is His messenger and even if they follow some of the rules of Islam. They should be fought just as Abu Bakr and the companions fought against the ones who did not pay the zakah and this is the agreement of the jurists after them."[2]

So the scholars agree that the one who refuses to pay the zakah should be fought, so what about the ones who are fighting for the sake of Jews and Christians?

Q4: Some may argue that these sol-

"The Jews and the Christians have attacked the Muslim nation in order to suppress their identity, uproot them, violate their honor and steal their wealth. When the Muslims stood up to defend themselves, to protect their holy places, and to establish the rule of Allah on land, the armies of tyrants fought against them in the name of the war on terror which is in reality a war on Islam. So can one say that these armies cannot be targeted?"

1 Narrated by Bukhari.

2 *Majmū' al-Fatāwā*: 28/502.

diers say "there is no one worthy of worship but Allah" and profess to be Muslims, so how can you kill them?

The answer is we target them because they did not fulfill the requirements of being a Muslim. The Messenger of Allah ﷺ said: "*I have been instructed to fight the people until they say there is no one worthy of worship but Allah and Muhammad is the Messenger of Allah, establish Salah and pay zakah. If they do that then they have protected their lives and wealth except through its right and their accountability is to Allah.*"[3] So if they only say: "there is no one worthy of worship but Allah" but they did not establish ṣalāh and zakah, they should be fought.

So whoever follows Islam but legalizes interest (*ribā*) should be fought according to the verses: ﴾**O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged**﴿ [2: 278-279].

Islamic law requires the execution of the one who commits adultery, and it requires fighting brigands who commit armed robberies even though they might say: "there is no one worthy of worship but Allah." So this statement only protects the one who fulfills its conditions.

That is why the companions fought against the ones who refused to pay the zakah even though they said: "there is no one worthy of worship but Allah," and they prayed, fasted and made pilgrimage. They followed all the pillars of Islam except zakah.

It is much more of a crime to prevent the establishment of the rule of Allah than not to pay zakah. The soldier, by doing that, is not believing in: "there is no one worthy of worship but Allah," and so are the Shi'a who pray and fast but are to be fought because they stand alongside the occupiers of Muslim land. From the previously mentioned evidence, it is clear that whoever says "there is no one worthy of worship but Allah" but commits an act that defies that statement should be fought.

Q5: What are the objectives that al Qaeda seeks to fulfill?

The objectives of al Qaeda are the establishment of the rule of Islamic shari'ah and driving the occupiers out of our land. Al Qaeda is fighting the Jews and Christians and their stooges and defends the Muslims and the Muslim holy places. They do this in response to: ﴾**Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew**﴿ [9: 41]. And Allah says: ﴾**And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?**﴿ [4: 75].

Al Qaeda tries with all its strength to defeat the systems of *jahiliyyah*, disbelief, secularism, socialism, shi'a and others who have taken democracy as a religion. Al Qaeda strives to bring back the Islamic *khilāfah* and to rule according to shari'ah so that all religion would belong to Allah. Al Qaeda follows the path of the Prophet ﷺ and those who followed him. Its actions and words are in accordance to the Book of Allah and Sunnah.

Q6: Some may ask why don't the famous scholars support al Qaeda?

First: If a famous person stands with the truth or doesn't, it is not evidence for the truth. On the Day of Judgment some prophets would come with no followers. So the popularity of a person does not mean that they are right.

Second: Many scholars know that al Qaeda are on the straight path, the path of the prophets and the path that the Messenger of Allah ﷺ followed, but the price of following the path of jihad is high. Allah says: ﴾**What is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth?**﴿ [9: 38].

So many of them did not follow the path of jihad because of the fear of America and its stooges.

Third: On the other hand, there are many true scholars who are with the mujahidin whether in the lands of jihad, martyred or imprisoned such as Shaykh Usama, Abu Yahya al-Libi, and the scholars of Afghanistan, Somalia and others.

Q7: What is your advice to the Muslims in the West?

My advice to the Muslims in the West is to establish *tawĥīd* and to spread it on earth, and to fight *shirk* and its followers and to warn from it. This is the call of the messengers. Allah says: ﴾**And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid tāghūt"**﴿ [16: 36].

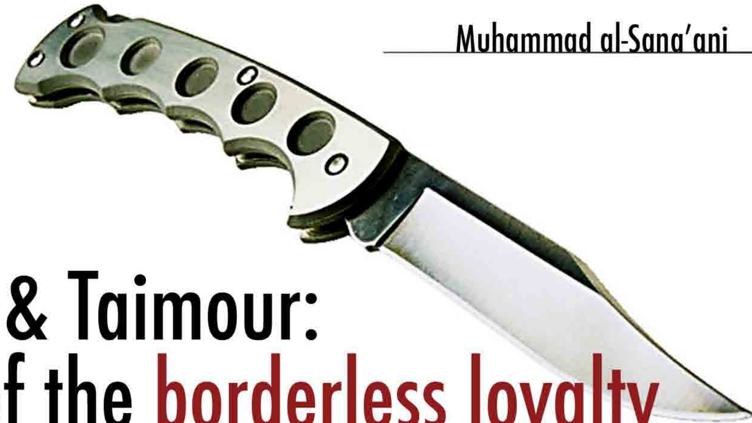
In your land, *shirk* is represented in the Western governments and the religions and ideologies of the West such as democracy, Judaism, Christianity and other false religions and ideas.

I also advice you to support the mujahidin in any front of jihad with your wealth and selves, everyone according to his capacity until Allah makes a way out for you to make hijrah when the Islamic *khilāfah* is established.

May Allah reward you all.

3 Narrated by Bukhari.

Muhammad al-Sana'ani



Roshonara & Taimour: Followers of the borderless loyalty

ROSHONARA CHOUDHRY, may Allah free her, rushed to her obligation of jihad and answered the call of Allah: ﴾**March forth whether you are light or heavy…**﴿ [9: 41].

How could Roshonara remain indolent when she resides in the nation that picked apart the last remains of the *khilāfah*, and mounted its Crusader flag and agenda across the Muslim world? How could she remain silent when encountering the very people that permit their government to wage its war against Allah and His Messenger ﷺ? Through her actions, she proved to the world the power of a borderless loyalty: Islam. The ummah, and specifically its mujahidin, are waiting to see more people of her caliber. No it is not the highly technical skills that we are referring to; but it is the will power to kill the disbelievers the same way it took Muhammad bin Maslamah ؓ to assassinate the enemy of Allah.

She did not throw away her life for nothing as the enemies of Allah have suggested. Rather, she has helped the religion of Allah with her deed, and we ask Allah to accept it. She had not done merely a good deed; rather, she has fulfilled a deed that is *farḍ ʻayn* (individually obligatory) on the Muslims from East to West ever since the fall of Andalus. Only a few brave people get to fulfill that special deed. A woman has shown to the ummah's men the path of jihad! A woman my brothers! Shame on all the men for sitting on their hands while one of our women has taken up the individual jihad! She felt the need to do it simply because our men gave all too many excuses to refrain from it.

She said in reference to her reason for attacking Stephen Timms:

"He just voted strongly for everything, as though he had no mercy. As though he felt no doubts that what he was doing was right, even though it was such an arrogant thing to do and I just felt like if he could treat the Iraqi people so mercilessly, then why should I show him any mercy?"

To the men of the ummah: Take the example of this woman and you will find success in the afterlife.

In Sweden, the hero Taimour Abdulwahab al-Abdaly, may Allah accept him as a *shahīd*, has fulfilled his individual duty towards Allah in an operation that was long overdue to remind Sweden that its blasphemy against the Messenger of Allah ﷺ and its participation in the occupation of Afghanistan will not go unpunished. It is about time that the Swedish government rethinks its position towards Islam and Muslims before the mujahidin strike again. Sweden was a nation that Shaykh Usama mentioned as a country that the mujahidin do not intend to strike. But it seems that the Swedish are too bent on showing their animosity towards Muslims and are eager to join the league of nations that are antagonistic towards Islam and Muslims. This operation may serve as a reminder for the Swedish government and people to reconsider their position before their list of crimes against us becomes too long and it becomes too late.

We say to the *kuffār*: The borderless loyalty is a religious sentiment of the people in your midst. As long as the Muslims remain in your focus, you will remain in ours. No matter the security precautions you may take, you cannot kill a borderless idea.

WHAT WILL YOU CHOOSE?
JANNAH
ALLAH
jihad
rivers
peace
sacrifice
joy
HOOR
palace
bliss
shahada
HELL
SIN
fire
torment
punishment
torture
weep chains
distress
chastisement
heat
TAIMOUR & ROSHONARA CHOSE JANNAH
This ad is a production of INDIVIDUAL JIHAD

Which is better: Martyrdom or Victory?

ABU KHOWLA

An anşārī and a muhājir[1] sat down discussing the book of Allah and the verses of jihad. They sat down encouraging each other to carry on jihad in the path of Allah. They recited the verse: ﴿ **Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting"** ﴾ [9: 52].

The muhājir stopped at ﴿ **…the two best things** ﴾ so the anşārī told him: it is either victory or martyrdom.

The muhājir asked: Victory or martyrdom?

The anşārī said: Yes, victory or martyrdom.

The muhājir asked: Which is better for the mujahid, victory or martyrdom? The anşārī said: My brother, didn't you hear the verse: ﴿ **[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters** ﴾ [22: 41]? Being established in the land only occurs after victory against the enemies of religion.

The muhājir said: That is true my brother but Allah says: ﴿ **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and do jihad in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers** ﴾ [61: 10-13].

So after Allah showed the pleasures He has prepared for the believers and called that the "great victory," He said "and another:" ﴿ **victory from Allah and an imminent conquest** ﴾. So Allah called it "another."

The anşārī said: My brother, victory means defeating the enemies of religion and then ruling according to shari'ah.

The muhājir said: Isn't martyrdom a victory for principles?

The anşārī said: Let's go back to the Book of Allah and find an answer to this question.

The muhājir said: Yes, lets go back. Allah says: ﴿ **And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day** ﴾ [4: 59].

The anşārī said: My brother, Allah had created Adam عليه السلام and had him come down to this earth instructing him to build it. Adam and his progeny lived for ten centuries following the religion of Allah and then things changed and people disbelieved. Allah sent messengers and the first of them was Noah عليه السلام. Allah ordered him to teach people the oneness of Allah. Noah عليه السلام remained among them for hundreds of years but only a few believed. When he saw that there was no good in his people, he prayed to Allah to destroy them and Allah sent the flood that drowned all the disbelievers while the believers were saved. With every messenger, Allah would give him and his followers victory while the disbelievers were destroyed. Allah says: ﴿ **And Our word [i.e., decree] has already preceded for Our servants, the messengers, [that] indeed, they would be those given victory** ﴾ [37: 171-172]. Allah punished the people of 'Aād, Thamūd, the people of the Aykah, the people of Lot, and then Pharaoh was destroyed and Allah gave victory to Moses عليه السلام and the Children of Israel. Allah did not destroy the disbelievers after Pharaoh but made their punishment by the hands of the believers whom he instructed to fight jihad as Allah says: ﴿ **Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts [i.e., desires] of a believing people** ﴾ [9: 14].

The muhājir said: This does not necessarily mean that victory is better

1 A muhājir is one who emigrates for the sake of Allah for his religion. An anşārī is the one who helps the muhājir settle in that land.

When the Messenger of Allah ﷺ saw the angels before the battle, he told his companions: “Move forward towards paradise whose width is like the heavens and earth.” He did not say: Move forward towards victory even though Allah has promised them with victory.

than martyrdom for the mujahid. It is such a high status for a human being to give his life, which is the most valuable thing to him, for the sake of Allah. Allah has purchased their souls and wealth in exchange for paradise. Allah says: ﴾**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise**﴿ [9: 111].

And we shouldn’t forget the ĥadīth of the Messenger of Allah ﷺ when he said: "*Nations have been presented to me and I have seen a prophet with a small band of followers, a prophet with one or two followers, and a prophet with no followers at all.*"[2]

There were prophets who were killed by their people, so can a Muslim say they have not achieved victory? They did achieve victory because their principles and what they stood for achieved victory. If all the mujahidin are killed to the last man in the path of Allah, that would not be considered a defeat because they have done their part and Allah would, with no doubt, give victory to His religion, and the blood of the martyrs would revive the ones after them.

Imam Muslim, al-Tirmithi and others narrated the story of the people of the trench. In that story there is the young man who was studying from the sorcerer and priest and ended up following the priest. When the king wanted to kill the young man, the young man said to the king: you will not be able to kill me until you say when you strike me: "In the name of Allah, the Lord of the boy." When the king did so, the boy was killed but the people who witnessed his death became believers and said: "We believe in the Lord of the boy."

Allah made the death of the boy a reason behind the belief of the people. So can we say that the boy did not achieve victory? Not at all. He was victorious because his call to the people won and the masses became believers. Therefore the mujahid should have the intention of wanting to become a martyr. He should desire martyrdom whether he is a leader or a follower, regardless of his position, and should not concern himself with victory because victory is from Allah and He gives it to His servants when He wishes.

The anşārī said: Then what is the benefit of preparing for the enemy if all what one should desire is to die in the path of Allah?

The muhājir replied: I do not mean that we should leave preparation aside, because preparation is, in fact, a duty and an obligation on the mujahidin. Allah says: ﴾**And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy**﴿ [8: 60].

But the mujahid should be taught these meanings like the Messenger of Allah ﷺ taught his companions.

The anşārī said: Please show me some examples from the Messenger of Allah ﷺ.

The muhājir said: I will. First: When the Messenger of Allah ﷺ took the pledge from the anşār, they asked ‘what should we pledge?’ He said: "*You pledge to listen and obey whether you are in a state of activeness or otherwise, and to spend from your wealth whether you are wealthy or poor, and to enjoin good and forbid evil, and to speak out for Allah, and not fear the blame of the blamers, and to give me support if I come to you and to protect me like you protect your selves and your wives and your children. In exchange you will receive paradise.*"

The Messenger of Allah ﷺ in exchange to what he asked from the anşār did not promise them anything

2 Narrated by Muslim.

> **“So who among us would want anything different to what the greatest of mankind ﷺ desired for himself three times, even though he is the owner of the highest status in paradise?**

of this world. He only promised them paradise and paradise only comes after death. So would you want to die a natural death or die as a martyr?

Second: Allah had promised His Messenger ﷺ in the battle of Badr victory against either the caravan or the army. Allah says: ﴿ **[Remember, O believers], when Allah promised you one of the two groups – that it would be yours** ﴾ [8: 7].

When the Messenger of Allah ﷺ saw the angels before the battle, he told his companions: “*Move forward towards paradise whose width is like the heavens and earth*.” He did not say: Move forward towards victory even though Allah has promised them with victory.

So the mujahid should be trained to love martyrdom, paradise and the pleasure of Allah but victory is something from Allah. He gives it to whomever He wills. The companions of the Messenger of Allah ﷺ understood these meanings and were brought up on them. When Abu Bakr رضي الله عنه was sending the armies he would say: "Seek death for life would be given to you."

And Khalid ibn al-Waleed رضي الله عنه would send letters to the leaders of the Persians and threaten them by saying: "From Khalid ibn al-Waleed to the leaders of the Persians, peace be upon those who follow the guidance. Praise be to Allah who has stripped you of your kingdom, weakened you, divided you, and taken away from you the service that was given to you. Accept my terms and pay the *jizyah*, otherwise, in the name of Allah whom there is no one worthy of worship other than Him, I will attack you with men who love death just like you love life."

That is how the companions of the Messenger of Allah ﷺ were. They loved death in the path of Allah so Allah gave them victory in this world. Therefore the love of martyrdom in the path of Allah, even though it is a great achievement in itself, is also a gate towards victory in this life, because who can face a people who love death like others who love life?

The anṣārī said: In the name of Allah I did not know the big difference between the two goods mentioned in the verse and I just realized that martyrdom is greater than victory, in fact, it is victory in itself.

The muhājir said: Our role model Muhammad ﷺ desired the station of martyrdom for himself even though he is the greatest of mankind. He said: "*In the name of the One whom my soul is in His hands, I wish to fight in the path of Allah and be killed and then fight and be killed and then fight and be killed*."[3]

So who among us would want anything different to what the greatest of mankind ﷺ desired for himself three times, even though he is the owner of the highest status in paradise?

O Allah grant us martyrdom and take from our blood, wealth and time until You are pleased.

The anṣārī said: Āmīn. ▯

3 Narrated by al-Bukhari.

THE JIHAD IN ABYAN

ABU ZAKARIA AL-ERITRI

I was in the North when we heard that the army of the *murtadīn* wanted to attack the places that the brothers in the South were controlling.

The Amir decided for me to go to the South so that I could participate in defending the blessed state of Abyan. We started our journey from the North all the way to the South, and after a long exhaustive journey, we finally reached safely. The brothers there welcomed us nicely and took us to the guest house. They slaughtered for us goats and we had a good lunch with the brothers.

On the next day, the leaders of Abyan came to us informing us of the situation there and also to plan how we're going to face the coming *murtadīn* army. We started to plan our guerilla war. We divided the brothers into groups such as gathering information, reconnaissance, ambushes, assassinations, reinforcement and so on. When everything was ready, we heard that the enemy wanted to enter Mudiah where at that time the mujahidun were controlling.

﴾But they plan, and Allah plans. And Allah is the best of planners﴿ [8: 30]. We attacked them before they arrived. The Battalion of Assassinations started to target their important leaders and our brothers succeeded in killing Colonel al-Baham, who was the director of security in Mudiah. The speeches that this *murtad* would make were unlike the rest of the *murtadīn*. He used to talk about mujahidin in horrible ways. I remember one time he said, "I will arrest all the al Qaeda guys and put them in a plastic bag and send them to Sana'a." He also started to recruit the tribe's men to be as spies towards the Muslims for the sake of the Americans and the hypocrite Government of Ali Abdullah Saleh.

With that said, the Southern Secessionist Movement held a demonstration against the government of Ali Abdullah Saleh near Mudiah. When they heard that al-Baham was in the town of Mudiah, a group of them came out but by that time, al-Baham was on one of the main streets of Mudiah to stop their demonstrations. Four of our brothers were dispatched to assassinate him amidst the crowd. When they saw his face, they started to shout him down even though he had his own soldiers and staff with him. Our strategy was to take away the attention from the actual assassin of the group. *Alĥamdullilāh*, the first bullets hit his head and he went down. Afterwards, all of his soldiers fled and our four brothers safely left the vicinity.

Within a few minutes, the news reached everyone in the town that the mujahidun succeeded in killing al-Baham. Immediately after, people from his tribe and the tribe of the Governor of Abyan, Ali Maysari, went to the house of one of the brothers and told him to come out and give himself up. We sent a message to the brother to never give up and sent a group of brothers in his defense. When they reached the scene, they couldn't find a way to enter the neighborhood because of the surrounding tribes who wanted to kill him were in every street corner. Then the brothers decided to sacrifice themselves for their brother's sake. The brothers started shooting bullets in the air as a warning to the tribes. None of them resisted and proceeded to comply with the mujahidin's demand. Most of the tribal members left the neighborhood and the mujahidun were able to take the brother out.

Then Ali Maysari left Zinjibar with a somewhat sizeable motorcade of about 10 military vehicles. When we heard that, we started to set an ambush on the road that enters Mudiah. When they entered our place of ambush, the mujahidin clamped down on them. They hardly resisted and fled back to the place they came from. We were able to capture a lot of money, two military pick-ups, three dashika's and lots of ammunition. We burned three military vehicles. On our side we didn't have any *shuhada'* nor any injuries, but these enemies of

Allah had huge losses.

The *murtadīn* didn't come out the following Friday because they thought we wouldn't be there. But when they received news of our strength, they tried to enter again on Saturday while the mujahidin waited for them in the same places that they gave lessons to them before.

This time they came out in huge numbers with tanks, hummers and jets. **But we placed our trust in Allah** and didn't fear their numbers as we knew that Allah would give victory to the mujahidin. Our numbers were less than twenty. After a few hours, they entered the place of ambush and the battle started. We targeted the hummers and non-bullet proof cars. The brothers were shooting RPG's at the tanks, but they kept bringing forward more tanks. Simultaneously, the jets above were bombarding us at every opportunity. However, *alĥamdullilāh*, the jets above actually ended up bombarding their own army since they were close to us. After a while of fighting, we retreated. Then one of the mujahidin from the Battalion of *Istishādiyīn* was sent forward to blow them up. *Mashā'Allāh* it was a very powerful explosion that had devastating results for the apostates.

As a result of the long battle, they had huge losses in men and wealth while the mujahidin didn't have any injuries nor *shuhada'* except the brother who did the martyrdom operation.

We went to one of the brothers' homes where we wanted to relax that night. Then one of the brothers advised us not sleep in that house because, "as we know, the enemy of Allah had huge losses and they might take revenge by bombing the mujahidin homes." We agreed and left the house that night and slept a few kilometers from it out in the open.

The night was cold and there were a lot of mosquitoes in the area. We didn't have any sleeping bags or mats and slept on the hard ground. We prayed fajr and afterwards some of the brothers stayed awake and some slept. I was sleeping under a tree until I was awoken by the sound of a jet flying over us and firing a missile in the distance. I quickly scanned the area around me and I noticed that there were no mujahidin. I thought I was left alone in that place. I stood up and heard a voice from one of the brothers telling me to lie down. I asked him if I could shoot the plane, as it was my responsibility to use the dashika. He approved, and I went looking for it. Unfortunately, I had forgotten the place of the dashika vehicle since we had came to the place at night. On my way for the search of the dashika vehicle, one of the *anşār* appeared in front of me. I asked him where the dashikha was and he replied, "The house got destroyed! The house got destroyed!" He didn't hear my question since all what was on his mind was the house. That would have been our ticket to martyrdom had we stayed the night in the house, but Allah wanted us to carry on the fight to defend *haqq* against *bāţil*.

Alĥamdullilāh, I was able to find the dashika after some time. I wanted to shoot the plane when it got close, but one of the brothers told me not to since shooting it would give away our position. I agreed and waited. We watched as it targeted other areas, firing seven missiles and then finally leaving. Then the American spy plane hovered the skies. We noticed – and they probably noticed as well – that they missed all of the targets and instead ended up killing an old man and injuring two sisters who were inside a house close by.

In the afternoon, a jet arrived to destroy one of the mujahidin's houses and fired ten missiles at it. Yet, by the *qadr* of Allah, it didn't hit the target!

Overall, what I've learned from these battles is that the Yemeni soldier, whom I used to think they knew how to fight well, are actually chickens and the only thing they know how to do well is run from the mujahidin and tell lies to the Americans that they captured so-and-so or killed so-and-so. I ask Allah to grant us victory.

That would have been our ticket to martyrdom had we stayed the night in the house, but Allah wanted us to carry on the fight to defend ĥaqq against bāţil.

THE JIHADI EXPERIENCES

THE MILITARY THEORY OF OPEN FRONTS

ABU MUS'AB AL-SURI

The military theory of the Global Islamic Resistance Call

The military theory of the Resistance Call is based upon applying two forms of jihad:

1. The Individual Terrorism Jihad (*jihād al-irhāb al-fardī*) and secret operational activity of small units totally separated from each other.

2. Participation in jihad at the Open Fronts wherever the necessary preconditions exists.

We turn our attention to these facts: The jihad of individual or cell terrorism, using the methods of urban or rural guerilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing.

The Open Front Jihad is fundamental for seizing control over land in order to liberate it, and establish Islamic law, with the help of Allah.

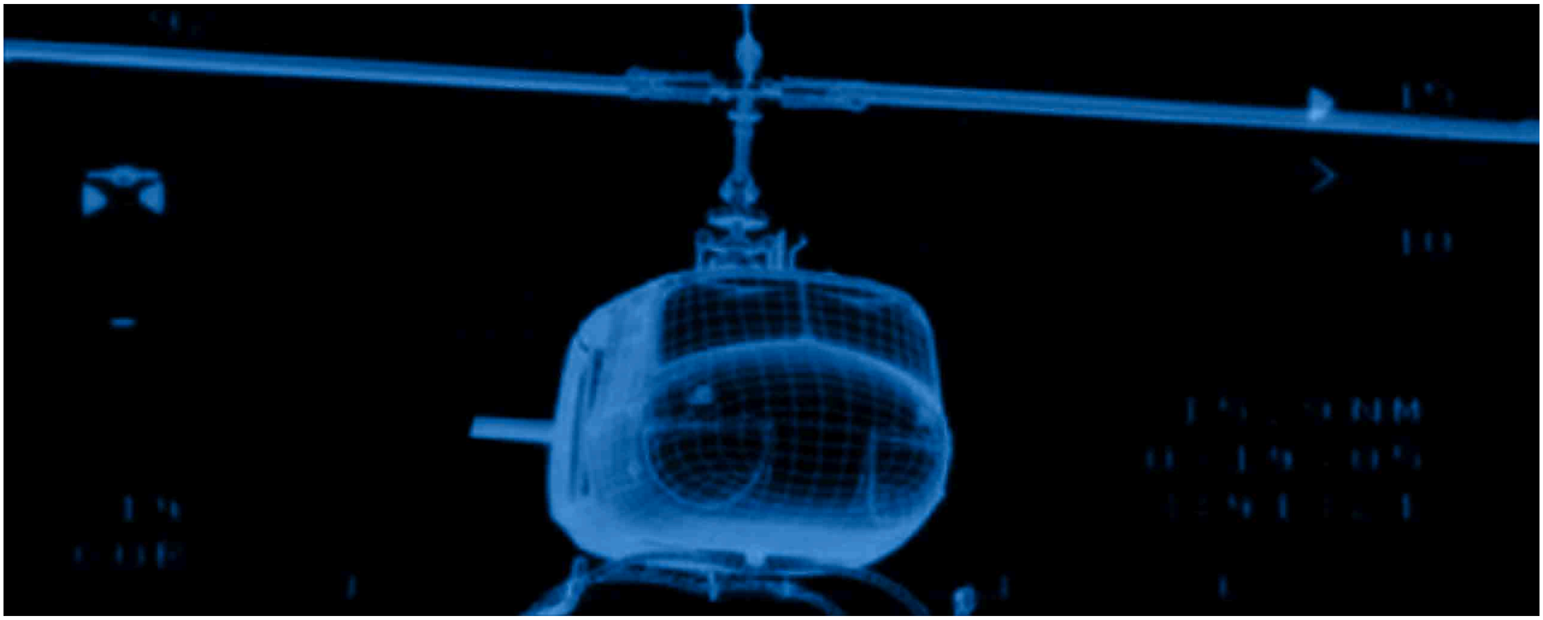
The Individual Terrorism Jihad and guerilla warfare conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confrontation in the field and seizure of land, however, a state will not emerge for us. And this is the strategic goal for the Resistance project.

This is a summary of the military theory which I already developed into its final forms and recorded in a lecture series in the summer of 2000. However, the front confrontations happened after that, between us and the American forces in the battles of the downfall of the Emirate all over Afghanistan in December 2001, especially in the battles in North Afghanistan and of Qalal-Jangi in Mazar-e-Sharif, and the battles of Tora Bora and Qandahar… etc. In addition to some other battles after that, like the battle of Shah-i-Kot, which has the American name 'Operation Anaconda', where hundreds were killed, as well as other confrontations…
And the high strategic price we paid in these confrontations, in spite of how the American forces and their allies suffered…

And then, through my continuous following and studying of the development of the method of military confrontation and the American performance during the invasion of Iraq in March and April 2003. And also [my studying] of some of the battles initiated by some of the armies working as agents for the administration of the American military and security command in the region, such as what happened when the Yemeni Army raided the positions and military bases of the mujahidin in the Hatat mountains and other [places] there…
And what happened during the Pakistani Army's siege of and repeated storming of the areas of some of the Arab mujahidin and those who supported them in the tribal areas in the Sarhad province in North-Western Pakistan…

And likewise, what happened when the Americans destroyed the positions of some of the mujahidin in Iraqi Kurdistan in Khormal, by using the strategy of intense air and missile bombardment, followed by the advancement of agent forces, supported by American Special Forces, towards mujahidin positions…
And what happened lately in the persistent battles of Fallujah, let Allah enlighten the faces of the city's mujahidin sons and the faces of the mujahidin everywhere…

All of this has confirmed that confronting the campaigns of American and allied forces in an overt way, according to the methods of the Open Fronts, and through defending permanent positions, is still in its wrong time – time will come, Allah willing. At present, this is caused by the un-



imaginable technological superiority of the hostile forces, especially in the air, and in their control over space, and the enormous abilities of taking satellite photos and directing air and missile strikes. And also, the excellent and incomparable abilities of the hostile forces for air-borne strikes, reaching so far as to being able to bring down motorized and artillery units and command forces in terms of strategic numbers anywhere they want, and at record speeds.

If we accompany these important and current lessons with the lessons from our many tragic jihadi experiences where we used the guerilla warfare method 'defense from permanent positions', such as what happened to us during the jihad in Syria in the 'Battles of Hama—February 1982', and the battles of Tripoli against the forces of the Syrian government, and during the defense of Tall al-Za'tar in Beirut, Lebanon, against the Syrian and Lebanese agent forces on the ground and Israeli forces at sea and in the air! And in Yemen, in the experience of al-Mihdar in 1998, and second, in Nabatiyya in Lebanon in 2000, etc. We find that all these experiences confirm what we have studied and taught about 'the principles of guerilla warfare', and that 'defense from permanent positions' at the wrong time is one of the guerillas' most vulnerable spots. This is also elaborated upon in the books of the greatest theoreticians in military art, for example Mao Tse-Tung, Guevara, Giap and Castro… and others.

The conclusion which we have arrived at now, is:

That the basic axis of the Resistance's military activity against America and her allies now, must lie within the framework of 'light guerilla warfare', 'civilian terror' and secret methods, especially on the level of individual operations and small Resistance Units completely and totally separated from each other.

However, along with this I say: Any alteration of the balance of power in favor of the Resistance and the jihad, which minimizes the effects of American control in areas which fulfills the requirements of the Open Fronts, which I will present, will again make the issue of open confrontation for the purpose of liberating land, settling on it, and establishing the starting points or seeds for a legal and political entity for the Islamic power, a goal that one must pursue whenever the opportunities arise. Now, let us examine the details of the military theory of the Global Islamic Resistance Call in the field of [Open] Fronts, and in the field of guerilla warfare of individual terrorism. I start with the Fronts, because it has few details, and because we do not need it so much now. I will only elaborate upon the basic method in the current situation, which I think will continue for a long time, unless Allah's mercy falls upon us so that the balance of power is altered.

First: Open Front Jihad

While it is possible to perform individual jihad anywhere in the Arab and Islamic world, even all over the

That the basic axis of the Resistance's military activity against America and her allies now, must lie within the framework of 'light guerilla warfare', 'civilian terror' and secret methods

world, because this is not dependent on certain conditions where it takes place, the Open Front Jihad is dependent on strategic preconditions that are necessary in order to succeed, after success has been granted by Allah the Almighty and Supreme.

NECESSARY PRECONDITIONS FOR SUCCESS IN OPEN FRONT JIHAD

Geographical preconditions:
These are the preconditions of the territory. It has to be:
1. Spacious in terms of area.
2. Varied, and with long borders.
3. Difficult to siege.
4. Contain partially rough mountainous terrain, forests or similar, which helps in concentrating enemy troops, and in confronting the forces advancing on the ground. It is best to have tree-covered mountains.
5. It is also a requirement of the territory that its food and water sources are sufficient in case of a siege.

Population factors:

They include the presence of a large number of inhabitants whose movements are not possible to register, especially if they are spread out in populated rural areas, and densely populated cities. In addition, the youth of this area should be known for its military stubbornness, fighting ability and persistence, and the fact that sources of weapons are available to them in that area.

Political factors:

These factors include the presence of a cause in which the local inhabitants can believe, in a way that is sufficient for making them fight a jihad for its sake. Also, that cause must be able to mobilize the Islamic Nation behind it, so that the nation will help this people succeed, and fight a jihad with them, with their spirit and money… and other kinds of support. The most suitable cause among the causes that instigate resistance is foreign aggression, and an abundance of religious, political, economic and social reasons for revolution and jihad. This is called 'revolutionary climate' in books about guerilla warfare, and in our literature we will term it 'jihadi climate'.

According to these requirements, we may benefit from a study of these factors in the three main examples of Open Front Jihad that took place in the past:

In Afghanistan, in Chechnya, and in Bosnia. This is outlined in the following simple table:

COUNTRIES	GEOGRAPHICAL FACTORS	POPULATION	POLITICAL	RESULT
Afghanistan	- 650,000 km2 - Roughness - Many resources - The borders are long, not subject to being shut, and other factors	- 24 million people, most of them youth - Enduring warrior people - Great abundance of weapons	- Causes: Occupation and foreign invasion - Religious motive - Tribal motive	Complete success
Chechnya	- Small area: 47,000 km2 - A lot of roughness, partly open borders - Abundance of resources	- Limited number of people, some 850,000 - Stubborn fighter people - Abundance of weapons	- Causes: Occupation and foreign invasion - Religious motive - National motive	- Military success - Agitation success - Political failure up until now
Bosnia	- Small area, very closed and restricted borders - A lot of roughness, abundance of resources	- Limited number of people: The Muslims are about 4 million. The people are not fighters, they are not stubborn and sources of weapons are limited.	- Causes: Aggression and Crusader-Western genocide. - Religious motive - Fight for survival	- General failure, except in generating support from the Islamic Nation

So, if we examine the countries of the Islamic world and its regions according to their political divisions, from the angle of these strategic preconditions, we will find that the regions and countries in which these preconditions are present, especially the geographical and population ones, are mostly weak, and are created artificially in the most cunning way.

Regarding the cause, if it does not provide a feeling of commitment to the Islamic Nation as a whole, the cause is weak. Regarding the revolutionary climate caused by religious, social, or economic motives for making revolution against the evilness of the rulers and their collaborators, this revolutionary fire was extinguished by the sultans' clerics and the leaders' propagandists. Everywhere, they inoculated the Islamic Nation's mind that 'the one who does not govern by what Allah sent down… those are the devoted ones!'[1] And that 'the one who befriends the enemies, he is one of us, our ruler, and crown of our head'!!

Therefore, we must search for the keys to revolution, resistance, and jihad under the slogan that fighting today's American-Zionist invasion is for the entire Islamic Nation. One must take into consideration the fact that the sultans' clerics and the media will only fall in line with their rulers and their master, America, and oppose this call. This is what is happening today.

Regarding the suitability of the Islamic world's regions for confrontation on Open Fronts: The most suitable, according to the abundance of factors, if we treat them as regions, and not political entities, are:

a. Afghanistan: Its factors have already been pointed out.

b. The Countries in Central Asia and vicinities that lie behind the river: It is a large area, close to 5 million km^2, and it contains close to 50 million Muslims. All the factors required for Open Fronts are present, especially with the continued Soviet occupation in some of the [area], and the semi-overt infiltration of American occupation in the remaining area, in form of a modern colonization the American way. I have already written a study with the title, 'The Muslims in Central Asia', which dealt with this matter in detail.

c. Yemen and the Arabian Peninsula: It is a vast area, which in total exceeds 2.5 million km^2… The total number of people is about 45 million. Its essential stronghold suitable for open confrontation is Yemen: It contains the religious and economic strategic factors, and the location is well known… I have previously also written a study on jihad in the Arab Peninsula, and its fundamental pillar is Yemen. It is not necessary to speak at length about this here.[2]

d. Morocco and North Africa: It is also a huge area, with open land borders, long coasts, many mountains and natural fortresses, and an abundance of weapons and necessary resources. It is difficult to besiege because of its many and varied borders. The Arab and Berber inhabitants are historically known for their strength, courage and fighting skills. There are large sources of arms in the region, provided from Central and Western Africa, and its sea connection to Europe provides the region with many favorable preconditions. Say nothing of that, in North Africa, and especially in Morocco, the situation means that most of the pre-conditions for a jihadi—revolutionary climate are present. Furthermore, the presence of economic occupation and Western and Jewish control provides a golden key for releasing the spark of jihad.

e. The Levant and Iraq: They comprise a whole, continuous region with a total area of more than 700,000 km^2. It has all the preconditions for the Open Fronts, especially the mountainous regions in Northern and Western Iraq, Northern and Western Syria, and in most of Lebanon, and also in the mountains East and North of the Jordan River… The total number of people in the region also exceeds 60 million.

The now emerging American occupation has declared its determination to remain on a long-term basis. They also prepare to extend their aggression to Syria in order to control the whole Levant. After the Jews occupied Syria, the Christians took control over Lebanon, and America seized control over Jordan in all of its affairs. There is an abundance of weapons and equipment in the region, and it also has varied borders, coasts, and passes. Israel creates a motive for a global Islamic cause, and the Ameri-

1 In reference to the verse, ﴿**And whosoever does not judge by what Allah has revealed, such are the disbelievers**﴾ [5: 44]

2 See the letter, 'The Responsibility of the people of Yemen towards the Holy Places of Muslims and their wealth' by the author.

Israel creates a motive for a global Islamic cause, and the American occupation adds a revolutionary dimension, which is an excellent key to jihad…

can occupation adds a revolutionary dimension, which is an excellent key to jihad…

There are other similar regions as well, in which there are many suitable preconditions for open confrontations, such as Turkey. It is one of the most suitable countries for jihadi guerilla warfare, because all the factors are present. Likewise, and even more so, with Pakistan,[3] and some regions on the African continent and other similar [regions]… However, the great majority of Islamic states and entities, which compromise more than 55 states, are not at all suitable for open confrontation, due to the absence of all or some of the suitable conditions.

Here, one must pay attention to the political cause, which will be the cause of struggle and mobilization for the confrontation. As explained, this cause should be driving the American occupation out of the region, fighting the Jews, removing the idolaters from the Arab Peninsula, oil and resources, the American hegemony, and the injustices and affliction caused by the occupation and its allies in the region.

How to participate in the Resistance in Open Front Jihad:

In most Arab and Islamic countries, with their current political divisions and entities, the preconditions for Open Fronts are not present. In most cases, they are arenas suitable for Individual Terrorism Jihad, small units, and secret guerilla warfare, as a result of the dense presence of different American and allied interests, and of Western and Zionist hegemonic projects.

Those mujahidin who want to contribute in open confrontations, must head for wherever the Fronts open up whenever they open. They must operate under the field leadership's command, as long as it fulfills the minimum criteria of being a legitimate banner and legitimate jihad under the slogan of universal Islam and as long as it is in accordance with the principles of the Resistance, its ideology and jihadi doctrine.

When the jihad on one of those fronts leads to victory for the Muslims, that [front] will be the center of an Islamic Emirate, which should be ruled by Allah's shari'ah. It will be a center and a destination for those around it emigrating to fight jihad in the cause of Allah. The leadership and the Emirate will be for all people of that country. There will be certain inherited social traditions there, and it is of no use violating them or pretending to forget the traces of the past, until the Muslim society emerges which is built upon the of Islam and the nationality of Islam. This requires a long time, only Allah knows.

This was a short and general description of Open Front Jihad. I will speak and instruct more about this later… Indeed, it is very important for those who refuse to carry the banner of jihad, that they understand their reality, the Muslims' reality, and the preconditions of the current American era, before Allah removes their country and disperses them…

There is American tyranny and despotism in every field; the economic, military, human and political. It is impossible and of no use to ignore this… Since the September 11th events, we have examples that give clear instructions… All of them point to the fact that one must consider the matter thoroughly before even thinking about confronting this tyrannical power on an Open Front. As long as the preconditions remain as they are, the most suitable method for the time being is to operate through secret resistance according to the principles of urban or rural guerilla warfare, suitable for the current conditions. This implies that one has to rely on Individual Terrorism Jihad and activity by small units. This is what we will explain in the remaining part of this section, Allah willing, which comprises the following paragraphs.

3 See 'Musharraf's Pakistan – The Problem, the Solution and the Necessary Obligation', by the author.

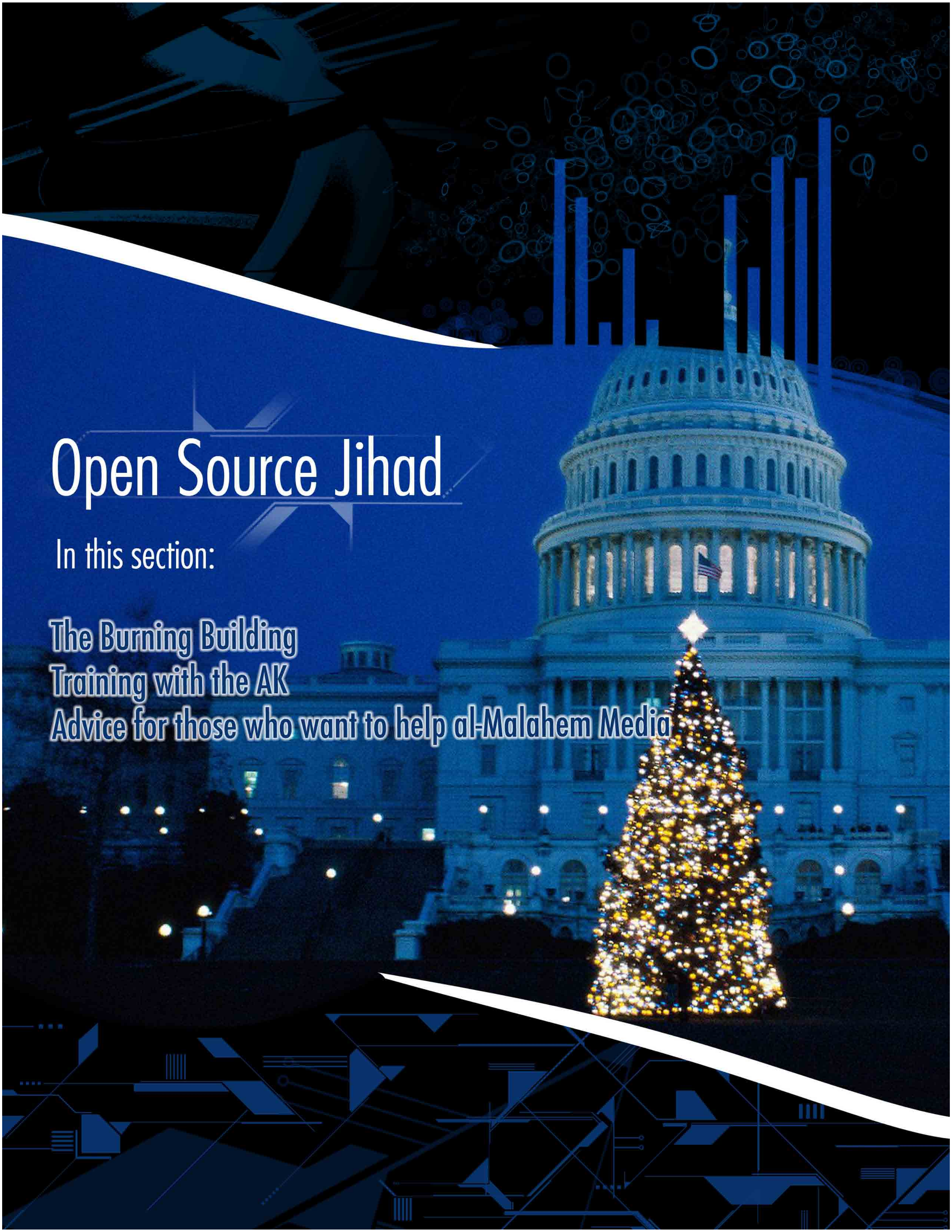
In the next edition of The Jihadi Experiences, Abu Mus'ab al-Suri begins an in-depth study on individual jihad, the crux of his military theory. He starts it off by looking at the word 'terrorism'. He writes, "In the CIA, there is a special department for that (i.e. assassinations)! So I do not know why they forbid us from doing this? Then, the riffraff and hypocrites among our clerics, may Allah kill them, agree with them on this falsehood?!"

SPYING

I AM A MUSLIM, SPYING IS KUFR.

Allah says {And do not spy} [49:12]. Prophet Muhammad said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor..." [Bukhari]. Spying for the Americans or any of their allies is not merely a sin, but an act that nullifies ones claim to Islam and leads to apostasy. Spying eventually leads to blood shed, torture and oppression of Muslims. Do yourself a favor and educate yourself, friends, and family on the subject.

This is a production of 'Say no to America' advertisement. It seeks to rebuke Washington's interpretation of an acceptable Islam.


Open Source Jihad
In this section:
The Burning Building
Training with the AK
Advice for those who want to help al-Malahem Media

Open Source Jihad

o•pen |ˈōpən| source |sôrs| ji•had |jiˈhäd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

● informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*

● It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

DESTROYING BUILDINGS

AQ Chef

Builaings could be demolished through two types of explosions: Chemical and Mechanical. The Chemical explosion is the more powerful of the two. However, the latter could also cause serious damage to constructions and because it is easier in terms of its preparation and possible in any part of the world, it would be the topic of this article.

The Triangle of Combustion:

Any combustion needs three components: Oxygen, fuel and ignition.

Oxygen: It represents 21% of the air around us.
Fuel: It is usually an organic substance such as benzene, kerosene, which are liquid or gases such as propane, methane, or hydrogen. It is the gas fuels that are needed for our topic because when a gas such as propane burns, it releases other gases in large quantities that cause pressure. This pressure in turn could be confined in order to give the intended damage.
Ignition: This is what starts the combustion by initiating the reaction between the oxygen and the fuel. Ignition could be through fire or it could be a spark which results from the friction of certain material.

Mechanical Explosion

For a gas to burn in air it needs to reach a certain ratio in proportion to air.

An example of a gas explosion

الجهاد في سبيل الله

جنة iz here

FRAGILE

A ratio of 1 part gas to 9 parts air is sufficient for propane to start burning. This combustion can turn into an explosion if the gases are confined and this is what is referred to as a mechanical explosion. The combustion results in the formation of gases along with heat and when these gases do not find a way out, the pressure increases and explosion results releasing all the gasses and heat.

The gases need to be strongly confined in order to survive the first wave of pressure resulting from the combustion but not too strong to be able to withstand all the pressure resulting from the combustion.

FIGURE 1.0: Areas marked in blue indicate soft spots of the structure

Implementation:

This idea could be implemented in different areas such as cars, trains, malls, factories and various buildings.

When a sufficient amount of gas leaks and mixes with air it could be ignited using a small lamp. The lamp is broken and filled with either black powder or powder from the heads of matches. The lamp is turned on using a clock. We have covered this assembly in the first issue of Inspire.

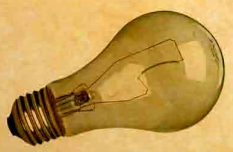


FIGURE 1.1: Fill the bud of the bulb with either black powder or match head powder

Destroying Buildings:

For every building there is a center of gravity and there are certain points in the building that if destroyed would cause the fall of the building. These points tend to be the pillars and corners. If two corners of a building are struck, the building - by the will of Allah - will come tumbling down. If one corner is struck in the bottom of the building the building may also fall down. The focus should be on the bottom of the building to take advantage of the weight of the building on top of it.

FIGURE 1.2: Make sure to give enough time for the gas to spread well within the vicinity

Procedure:

Rent an apartment in the lower floors that occupies the corner of the building. If it covers two adjacent corners that is even better. Close the windows and ventilations and any openings, which may leak the gas. Open all the internal doors of the apartment, rooms, bathrooms and kitchen so that the gas may spread throughout the apartment and the gas should touch the outer wall which we intend to destroy. The lamp with the clock circuit (explained in first issue of Inspire) should be placed in the apartment and the clock set at a sufficient time to saturate the apartment with gas. The lamp should be placed at the center of the apartment so that the combustion would start from that point outward. Make sure that no gas is leaking from under or around the apartment's door. Leave the scene and wait for the explosion to occur.

TURN OVER

How to leak the gas in the building?
There are two systems of gas supply: One is the gas cylinder, the other is through pipelines. With the gas cylinders it is better to open the valve to the end to have the gas come out faster. This reduces the chances of gas coming out of the apartment. However, opening the valve to the end would sound louder. You can cover up this sound with the sound of a TV or CD player. As for the amount of gas needed for an average sized apartment, you would need the equivalent of two 25 litre gas canisters/11 bar pressure.

What is the best gas to use?
The best gas would be the one that is available in large quantities and causes the greatest pressure and is odorless such as hydrogen. Propane is originally odorless but an odor was added to it after many accidents occurred because of the difficulty in detecting the gas. Propane may be used due to its availability. Acetylene is also good since it is odorless. It is used in welding and in ripening fruits.

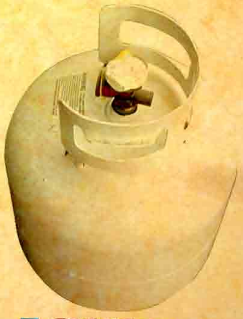


FIGURE 1.3: Propane gas is easy to purchase and the least suspicious

Security aspects:

- If you are using gas cylinders then make sure you do not raise suspicions during their purchase
- Try to have the explosion appear as an accident
- Make sure the gas does not leak out of the apartment. The smell of the gas would alert others
- Make sure you leave no fingerprints behind you
- If it is suspicious to bring in gas canisters into the apartment, try concealing them in boxes or garbage cans or however you see appropriate
- You may use an odorless gas and solve many of the security problems that other gases may cause, for example you may not even have to rent an apartment; you just drop the gas canisters in the building and let them feed out the gas since it is odorless, and nobody would detect it.

FIGURE 1.4: Proper security before the op is tantamount to your success

The above proposition is one of many ways in which this operation may be implemented. You may modify it to suit your needs. May Allah assist you.

OSJ GUN SCHOOL

TRAINING WITH THE AK

ABU SALIH

WHICHEVER land of jihad you decide to travel to today, the AK will be the standard weapon of choice amongst the mujahidin. Thus it is imperative to know how to use the weapon. In this series, we will prepare you on the basics of the AK, the weapons capabilities, how to open the weapon and clean it, shooting positions, the types of bullets and the add-ons.

For those who are unfamiliar with the weapon, may think that it is one type; that is not true. You will find more than 20 different brands. The Kalashnikov is made in different countries; this gives the weapon a few variations. Some of the countries that manufacture the weapon are Russia, former East Germany, Romania, China, Poland, Bulgaria, Iran and Egypt. The Russian version is considered to be the most durable of the different brands and the East German one would be after that.

Let's say you are at the arms dealer and see all these different types of Kalashnikov's. You pick up one of them to see where it originates from but don't see the countries name etched anywhere on the rifle. Eventually you realize that none of them have their country names etched on the Kalashnikov. So how do you tell which one is which?

If you look at the side of the rifle carefully, usually in the middle, you will find some sort of logo. That logo will tell you where that gun is coming from. Figure 1.0 will help you identify the rifle's origin and Figure 1.1 will show you where to look.

We won't be going into the details of each rifle as that would prolong the series, so we will leave that up to the individual to do research on.

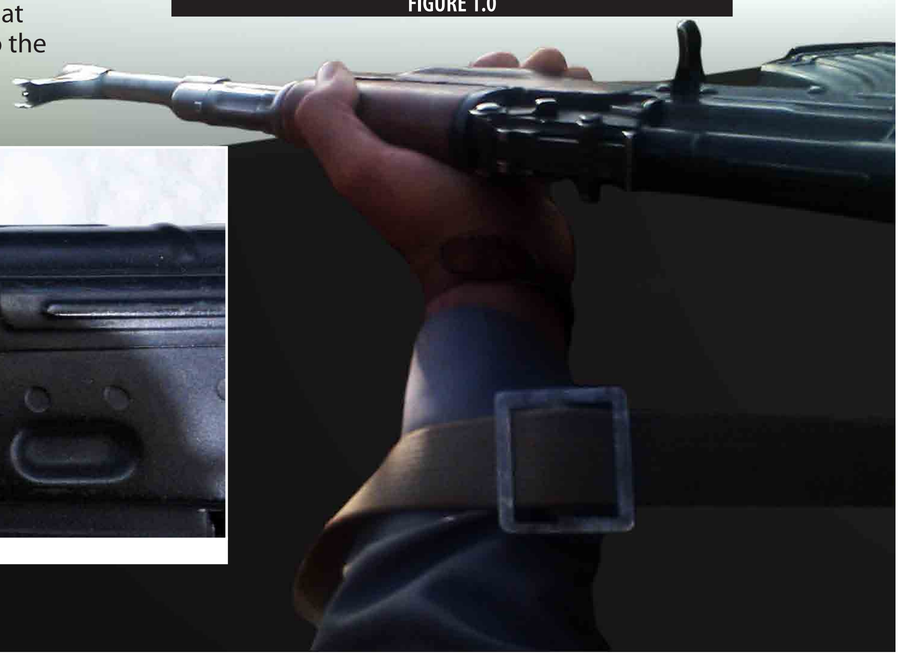
بلد الصنع	الرمز
بلغاريا Bulgaria	10
بولندا Poland	11
بلغاريا Bulgaria	21
بلغاريا Bulgaria	25
الصين الشعبية RPC/China	36
الصين الشعبية RPC/China	66
الصين الشعبية RPC/China	386
ألمانيا الشرقية East Germany/DDR	
ألمانيا الشرقية East Germany/DDR	
روسيا Russia	
كوريا الشمالية North Korea	
الصين الشعبية RPC/China	
الصين الشعبية RPC/China	
رومانيا Romania	
روسيا Russia	
روسيا Russia	
روسيا Russia	
روسيا Russia	
روسيا Russia	
ألمانيا الشرقية East Germany/DDR	K3

FIGURE 1.0

FIGURE 1.0: This chart will help you find the maker of your gun and help you further determine the best choice

FIGURE 1.1

FIGURE 1.1: The writing above is where you will find the information



Now, we would like to talk about the gun itself, and study a few diagrams of the weapon.
Figure 1.2 points out the following:

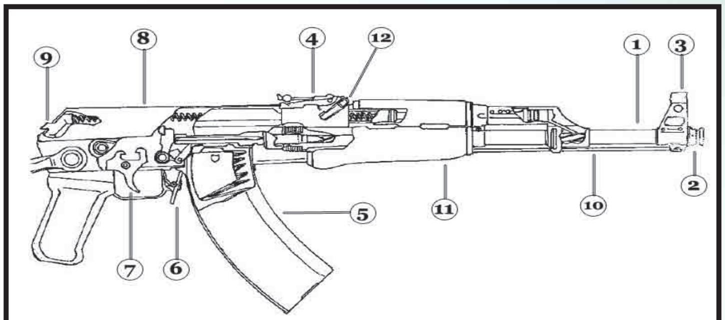


FIGURE 1.2

FIGURE 1.3

1 **Barrel** – the bullet is shot through here.
2 **Muzzle** – from where the bullet exits; a variety of add-ons are available to attach here that would either suppress the flash from the bullet or silence the sound of the bullet.
3 **Front Sight Post** – Adjustable for Front Sights.
4 **Rear Sight** – Contains a scale for elevation from 1 to 8 on most of the rifles and 1 to 10 on some others. 1 stands for 100 meters.
5 **Cartridge Magazine** – Supplies ammunition to weapon.
6 **Magazine Catch Button** – Releases Cartridge Magazine when pushed.
7 **Trigger** – Controls the firing of the weapon.
8 **Base** – Lifting this will reveal the inside of the weapon.
9 **Lower Receiver** – Opens Base when pushed.
10 **Rod** – a thin rod that can be used for a variety of purposes such as cleaning the barrel, and releasing hatches.
11 **Lower Guard** – Section of rifle to grip when firing.
12 **Hand Guard Hatch** – Keeps Upper and Lower Guards in place.

Figure 1.3 shows additional parts to look at:

13 **Safety Lever** – There are 3 levels to choose from in this order (top to bottom): safety, automatic, and single shot.
14 **Shoulder Gun Stock Assembly**
15 **Sling Ring** – This is where the shoulder carrying sling is hooked.
16 **Charging Handling Assembly** – Cocks the weapon when preparing to fire.

In the next edition of Training with the AK, we will take a look at how to open the weapon for cleaning and put it back together.

ADVICE FOR THOSE WHO WANT TO HELP AL-MALAHEM MEDIA

COPY YOUR PUBLIC KEY

We have found out that for many people, sending their public key as an e-mail attachment most of the time doesn't end up importing into the *Asrar al-Mujahideen* program. We strongly recommend everyone to copy and paste their public key to us in the actual content of the e-mail.

WE GET A LOT of e-mail's from Muslims all around the world asking: 'how can I help you guys? What can I do to help the cause of Allah?' Due to that, we have decided to dedicate an article to this subject so that one's *ajr* (reward) for helping the mujahidin is multiplied swiftly, *In Shā' Allāh*.

The intention of the believer must be correct. It is to gain the pleasure of Allah and not to seek any praise from the people. The believer should intend that with his actions it will help - whether large or small - in fighting the enemies of Allah: ﴿ **O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination** ﴾ [9: 73].

As a point of notice, don't ask us for permission to send something. Just send it. Due to security reasons, we do not log on to the net frequently. The point is to say whatever you want to say in a single e-mail.

Before we get into the specific work that can be done to help us, it's important to highlight a few preferences that we have:

- Send attachments in the e-mail whether the file format is PDF, JPEG, and DOC etc.
- Or paste the item in the context of the e-mail.
- Be wary of sending large files. If the size is large, try breaking up that file into different parts or compressing it with any available program.

Let's now look at some of the things one can help the mujahidin in within the confines of the media sector.

1. Archiving

One of the best ways to communicate large amounts of data to us is to archive that into a PDF or DOC file. We are typically looking for archives on events related to international jihad, events here in Yemen, and jihadi's in the West that make the news. So for example, collect reports and analysis on a topic, let's say Taimour Abdaly, gather all the HTML or MHT files together or compile it into a PDF or DOC file.

Here is a small list of categories that you can archive:

- News events
- Political and Economic Analysis

Reaching out to al Qaeda is possible through following simple rules

- Anything useful from Wikileaks
- Discussions or articles on jihadi forums (or any forum as a matter of fact)
- Useful books whether it be in the field of Islam, Politics, Economics, Military, Technology, Medicine, Engineering, Sciences and so on

2. Hear the world

As you know, our *Hear the world* section is dedicated to interesting quotes that were made in recent. We are looking for quotes specifically related to major political events that are related to the mujahidin or anything in general that fall under political. Humor is a plus. Make sure to include an image of the person associated with the quote.

3. Your articles

This magazine is for the ummah. We want the ummah to participate in this and share the great *ajr* that is involved. We are always open to article submissions.

We keep a few rules when it comes to writing articles:
a) Professionalism. Sentence structure, grammar use, spelling and so on should be polished.
b) Relevancy. The topic should be relevant to our times.
c) Usefulness. No matter what the topic, there should be something within it that conveys something helpful, constructive or thought-provoking to the Muslims and general readership. In other words, avoid bland topics and writing.

To see what type of articles we are interested in, see the Archiving section aforementioned. In addition to that, advice to the Muslims in the West is always productive.

4. News Flash

The News Flash is another regular section we devote to the magazine. These are events that are of major significance of recent. Include a good quality image of the event as

WHY QUOTES?

Appropriate quotes help expand the understanding of people on various issues related to the jihad and mujahidin from perspectives they never thought of before.

Recording live television helps in obtaining quotes and gives ideas as to the hot topics

TIME TO GET CREATIVE!

Take some time out to think how to create an ad that is eye catching and deep in meaning.

OUR DIMENSIONS

When creating your ad, keep in mind that we use 8.5 x 11 inches with a resolution of 300 and if you wish, save the file in a compressed TIF format.

well as a short comment that summarizes the event, and your remarks on it.

5. Graphics

We are always open to images related to modern and historical occurrences. The image should be of good quality.

As for those of you who are skilled in making graphics using special programs, please send us a few examples of your work so that we can decide how you might be helpful.

One thing you can immediately get to work on is creating advertisements for the magazine. The purpose is to create an ad that is relevant to the theme. For example, in our magazine we have ads related to the theme of 'Come to Jihad'. These types of ads use special graphics to convey the importance of partaking in jihad. Another type we have is called 'A Cold Diss'. These are clean and convey a straightforward meaning with little words to discredit the enemies of Allah with a touch of humor.

You can either create an ad for one of these themes or create your own theme. The theme should be compelling through the use of words and the types of graphics displayed. If you decide to go this route, make sure that you will be able to contribute to this type of ad in every magazine issue.

6. Translations

If you are able to translate from Arabic to English, please send us a sample of one of your translated works. Include the Arabic along with the translation. From there we will decide on what you can translate for us.

Finally, take care of your security and cover all of your tracks when staying in touch with us.

﴾ **So flee to Allah!** ﴿ [51: 50].

الملاحم
ردع
العدوان
[Repulsion of Aggression]

WHY DID I CHOOSE AL QAEDA?

PERSONAGE

Shaykh Abu Mus'ab al-Awlaki
[Muhammad Umayr al-Kilawi]

May Allah have mercy upon him

TODAY'S REASONS

- They conduct themselves on the manhaj of jihad
- Because they are not harmed by those who let them down

Shaykh Abu Mus'ab al-Awlaki, may Allah have mercy upon him, had written a book entitled, "Why did I choose al Qaeda?" outlining 46 reasons of why he chose to join the organization. We will be translating his reasons here as a part of a series.

1. Because they followed the path of jihad

I chose al Qaeda because they are on the *manhaj* of jihad and jihad is a means provided for the elevation of humiliation and returning the Islamic nation's honor. As you know, the Islamic nation is in a stage of weakness, and there are differences amongst the Islamic movements in the manner of arriving to a recovery of the *khilāfah*. So from them are:

- From them are those who see that they should work through an Islamic party. They practice *da'wah* within the boundaries of the law, and they refuse the idea of fighting.
- From them are those who see the rulers of today as legitimate rulers in everything – even though they are against the path of truth and are disbelievers – and they believe that they should listen and obey them.
- From them are those who focus on *tarbiyah*.
- From them are those who see that they should work through institutions of *da'wah* and the likes.

As for the movement of al Qaeda, they see the way out (of our plight) as jihad in the path of Allah. This is the legitimate path which the texts support as the Messenger of Allah ﷺ said: "*If you take part in transactions,*[1] *and follow the tails of cows, and are satisfied with farming, and leave jihad, Allah will place a humiliation upon you which will not be uplifted until you return back to your religion*."[2] Thus, jihad is a medicine just as Allah, the Exalted, says: ﴿ **Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts [i.e., desires] of a believing people. And remove the fury in their [i.e., the believers'] hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise** ﴾ [9: 14-15]. And Allah, Glorified and Exalted, says: ﴿ **And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do** ﴾ [8: 39].

For them (al Qaeda), jihad includes fighting the apostates who are within us. The Messenger of Allah ﷺ said: "*And do not quarrel with the leaders of your people, unless if you see clear disbelief* (kufr bawāĥ) *in them with the proof of Allah*."[3]

1 The word here is '*aynah*. It is a type of transaction that includes *ribā* (interest).
2 Narrated by Abu Dawud; the chain is *ĥassan*.
3 Narrated by Bukhari & Muslim.

Therefore we do not need interpretation and theorizations to find ourselves a remedy, and all what we need to do is to follow the path of jihad and the humiliation is elevated from the Islamic nation.

Just as you know – may Allah have mercy upon you – that man made laws are disbelief. Allah, Glorified and Exalted, says: ﴿ **And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah** ﴾ [8: 39]. Today, the religion is not all for Allah. Shaykh al-Islam Ibn Taymiyyah said: "So if there (in the law of the land) was some from the religion of Allah and some from other than Allah's religion, it becomes necessary to fight until the religion is all for Allah."[4]

So O brother of Islam: do you love those that show up on top of the American tanks in Afghanistan amongst the Islamic people? Or do you love those that permit the call to the Iraqi's to leave jihad for the voting booth?

We cannot equate those who do not rule with the rule of Allah in its entirety with the one who misses the rule of Allah in a specific situation, and thus we cannot equate the ruler of today who replaced shari'ah law and have their loyalty to the Jews and Christians and waged war against Islam with the rulers of Bani Umayyah. And wasn't it Bani Abbas who ruled with shari'ah, and mobilized their armies to jihad in the path of Allah even though they transgressed against the rule of Allah in some cases?

So al Qaeda conducts itself within the manhaj of jihad. From this conducting of the *manhaj* of jihad, they are not harmed by the renouncers nor from those that contradict them. If you are in any doubts then leave these doubts and stand by this verse, contemplate its meaning, follow it and honor it. Leave aside the opinions of men even if they adorn their words. Allah, the Glorified and Exalted, says: ﴿ **So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment** ﴾ [4: 84].

If there are those who say: We will fight if the fighting is useful for us and it refrains the might of the disbelievers. But if it doesn't halt the might of the disbelievers, then we will not fight.

We say: Who is it that will determine that fighting today will stop the might of those who disbelieve?

The answer: They are the mujahidun since they are the ones who are informed about the reality of the battle. This stands in contrary to those who estimate the strength of the enemy but they have not entered the battle themselves and rather, might be deceived by the strength of the enemy that is projected through the media. Upon the '*ulema* is consultation with the mujahidin in this injunction because they are the people of concern here. Whenever the '*ulema* speak on issues pertaining to medicine for example, they consult with the people of that specialization. Likewise they should consult the mujahidin in jihad. The reality today proves that the mujahidin are right in their estimation of the enemy. We see them victorious in Afghanistan, Iraq and elsewhere, and we see the strength of disbelief being defeated, and to Allah alone belongs the grace.

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4 *Al-Fatāwā al-Kubrā* (5/534).

2. Because they are not harmed by those who let them down

"*There will never cease to be a group from my ummah who will be on the truth. They are not harmed by those who let them down until the command of Allah comes and they are like that.*"[5]

So look – may Allah have mercy upon you – is this *ĥadīth* applicable to those who confront the disbelief of the Jews, Christians and Apostates; and declares *barā'ah* (disavowal) from them and who put between themselves and the enemy the sword, killing from them and being killed?

Is this *ĥadīth* applicable to those who stand up for jihad when they see the mosques collapsing, copies of Qur'an torn, honor violated, the disbelieving Westerners and *Rāfidha* (shi'a) treading on our dignity, and they see *kufr* towering over Islam?

Is this *ĥadīth* applicable to those who hear the cries of the women that were abused by the *Rāfidha* and Cross-worshipers who tread on their dignity? And who say: "I swear by Allah! As long as we are living, and as long as our eyes are blinking, and as long as our swords are unsheathed, we will revenge for their honor." And follow up with their promises of revenge?

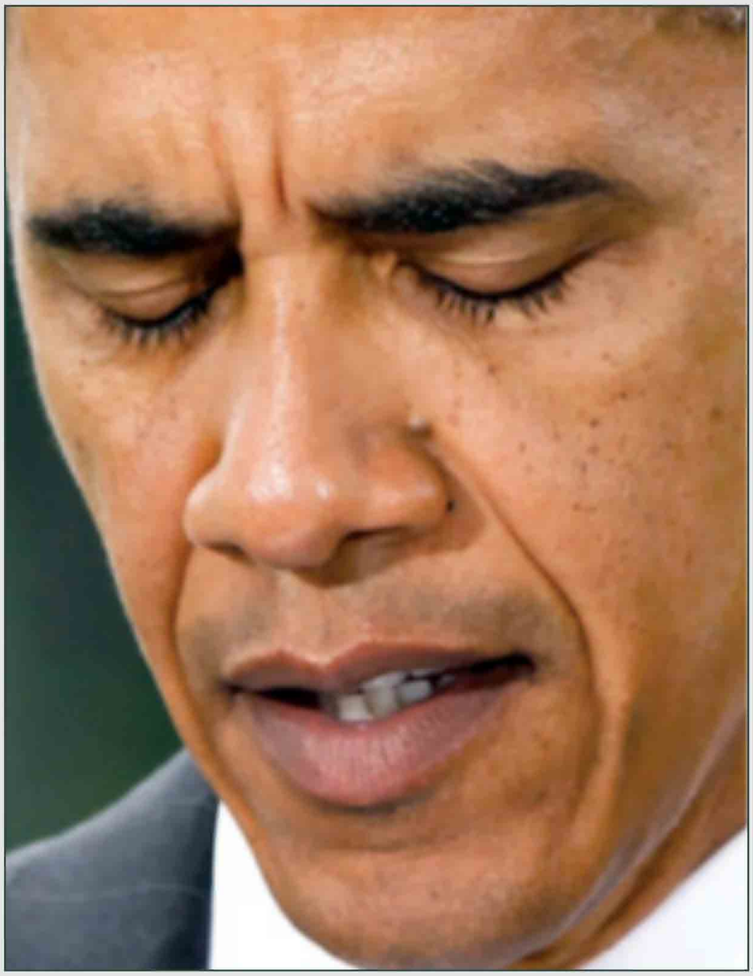
Is the quality of the victorious group (*at-Tā'ifah al-Manşūrah*) – that they are not harmed by those who let them down until the command of Allah comes – applicable to such? Or is it applicable to those who see nothing from the legitimacy of fighting in Iraq, and consider it to be fighting for dissention? Are the qualities of the victorious group applicable to those who abandon the mujahidin and sit in their homes in the ease of the *dunyā*? - And they are the ones who attack the mujahidin with their sharp tongues? Those that fish for the mistakes of the mujahidin and spread them and conceal their good qualities?

So for you to know who does the *ĥadīth* apply to, do not look any further than the *ĥadīth* of the Messenger of Allah ﷺ said, "*They are not harmed by those who let them down*." So who are the renouncers? Are they those who stand against disbelief, or are they those that sit in their homes? The judgment is left to the reader.

And if you think that the mujahidin are the foremost of the people in the qualities of the victorious group, then that is right, for Shaykh al-Islam (Ibn Taymiyyah) said that they are the people of jihad in al-Shām during that era.

And I say to some of the Islamic groups that claim that al Qaeda are wrong: Where are the mujahidun that conduct themselves according to your criteria? They will not find any of them in any place from the places of jihad. So how can you not do jihad and the Messenger of Allah ﷺ told us that jihad is continuous (till Judgment Day)? What will you say? Isn't it time for you to review your stance and change your perception of the mujahidin, who are the honor of the ummah, and are the ones whom Allah blessed with following the peak of Islam?

5 Narrated by Muslim.



LEMME GUESS, YOU’RE UPS’d?

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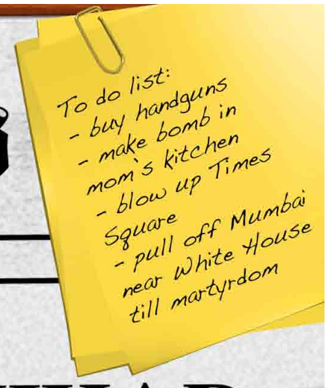
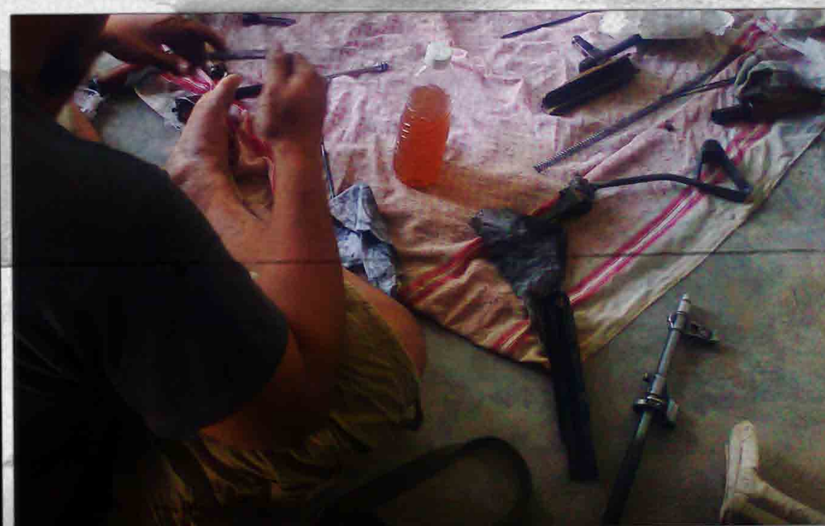
The Jihad Times

 Sana'a, Sunday, January 10, 2011



WHAT TO EXPECT IN JIHAD

MUKHTAR HASSAN - Jihad in the modern age requires our utmost in fighting the temptations from satan who calls on us to live under the rule of the disbelievers and apostates in contentment.The greatest expectation one should have when coming to the open fronts is refining their sabr so that even the most difficult of situations will become easy on the soul. Satan sits on the path of the believer, especially in jihad, in order to trick him into making decisions that would appear religiously sanctioned or as 'common sense', but actually destroys the person's success in the afterlife. In part three of *What to Expect in Jihad*, we show the practical aspects of this internal struggle. cont. p5



A mujahid cleans every piece of his Kalashnikov in preparation for war in Abyan, Yemen on Oct. 16, 2010. This comes as al Qaeda leaders have declared the beginning of major operations against the Yemeni army in the South. (Al-Malahem Media /Abu Muwahid)

The bombing campaign from the enemy requires our utmost patience and perseverance in order to continue the fight

Facing Aerial Bombardment in jihad

It is the opinion of this author that aerial bombardment from the enemy is the ultimate test of sabr and one's claim to Islam. If one of the so-called 'moderate' Muslims from the West were to be on the receiving end of cruise missiles and cluster bombs, they would be itching to leave the ranks of the mujahidin to join the enemy. I swear by Allah, when one is under the aerial bombardment of the enemy, there is no time in the world where one feels closer to their Lord than it. This is because one is smiling in the face of death, waiting to be relieved of this world and be transferred to the blessed stations of Paradise.

Out of all lands of jihad, the mujahidin in the Afghan-Pakistan region face aerial bombardment the most. When facing it for the first time, it certainly will be a life changing experience. It is normal for any human being to be shaken up by missiles that are

Result of a missile strike in NWFP, Pakistan.

cont. from p5
released from jets, helicopters, spy planes, ships and whatnot. One of the methods of the enemy is that they will employ a spy plane to hover over your location for a period of time. Then after the enemy gathers enough intelligence on the target from both aerial spying and ground spies, they will attack the area with different types of missiles. After the assault, they use their spy plane to watch for any movement and they may or may not kill the remaining mujahidin. This is the strategy of our enemy when bombing us.

The explosions come in various sizes. I have seen images in Afghanistan where the explosions leave craters that are between 5 to 10 meters deep and 10 to 20 meters wide. In Yemen, we've faced cluster bombs. Those missiles left craters that were about half a meter deep, and maybe 1.5 to 2 meters wide. After the missile campaign is over and you are told to leave the area, it is highly possible that the cluster bomb will have left grenades all over the area; so be careful of where you step. What will shock you is the sound of the explosion since it's intended to surprise the one on the receiving end with a deafening blast.

During the blast, you will want to make as much dhikr and du`a as possible. Repeat the kalimah constantly. If you feel terrified, then think about paradise; close your eyes and imagine yourself inside paradise, entering its magnificent gates. Imagine glancing at your beautiful palace where rivers of honey, milk and wine flow underneath. Think of your hoor that are awaiting you as well as meeting the prophets, siddiqin, shuhada' and salihin. Imagine smiling and laughing with our beloved Prophet Muhammad, sallallahu 'alayhi wassallam. Imagine seeing Allah and witnessing His pleasure with you. Think of all the good things in Paradise. Constantly ask Allah to accept you as a shahid.

As for knowing what to do during the bombardment, this will all be taught to you when you join the ranks of the mujahidin, In Sha' Allah.

Dealing with injury

Getting injured in jihad is probable and should be expected, whether large or small. At the same time, there are brothers who have fought in jihad for many years and haven't been injured. Sometimes an injury will be totally unrelated to the enemy; it can come from falling down and getting hurt, getting bit by an animal, or stepping on sharp objects. If you get injured in jihad, you must remain patient. It is possible that through this pain, Allah will take your soul and give you shahada. And if he doesn't take your soul, then it is possible that Allah will forgive you for your sins and grant you tremendous rewards. Remember that if you get injured when not fighting, you are still considered to be on jihad. In fact, you are on jihad 24/7 until you die or leave jihad. So the injury will be a source of forgiveness and reward from Allah if you remain patient, In Sha' Allah.

Don't be overworked about getting injured in jihad though. Many brothers in jihad have experienced absolutely no pain with horrible injuries. I remember one brother who had his entire pinky finger blown off from a missile; it was a gruesome sight. Yet, immediately after the injury, he felt no pain and was enjoying a few jokes with his brothers! There are also times where the brothers around you will have awful injuries and you would be completely untouched. This is from Allah. Always hold good thoughts about Allah and be pleased with what He has ordained. Remind yourself of the ahadith on the immense rewards of getting injured in the path of Allah.

Take good care of your wounds and never neglect any open cuts since it can get infected and make the injury worse. Alhamdullilah, the mujahidin have many brothers that are skilled in medicine and healing wounds. So don't worry and put your trust in Allah. I recommend carrying different types of bandages, pain relief capsules, antibiotic ointment and any other first aid equipment that can take care of minor to medium sized wounds. Additionally, honey works wonders. It can be applied to many types of injuries, large or small. Anything ranging from burns, cuts, and gashes, you will find honey as an excellent source of remedy; this is indeed one of the miracles of Muhammad's, peace be upon him, prophethood as he told us 1,400 years ago the miracles of honey.

Khidmah

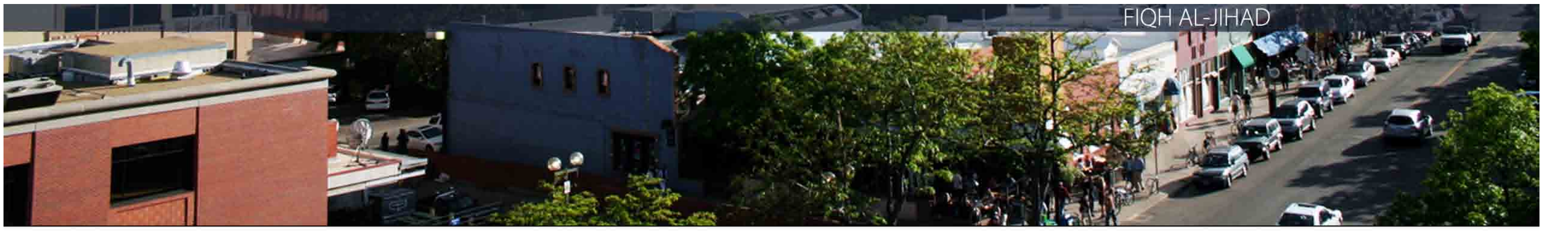
The word khidmah means service, to serve others. The Sahabah were famous for serving others before serving themselves. You will find the mujahidin striving to emulate that model as shown in the following examples:

1. If you want to drink water and are in a room with other brothers, ask them if they want to drink first.
2. If you are eating personal snacks, share it with others. If you don't have enough, it's better to eat alone than to eat in front of others.
3. Serving tea, snacks, food or anything to your brothers is always highly appreciated amongst the brothers and praiseworthy in the sight of Allah.

As a foreigner, you are considered a guest but it will always bring a smile on the faces of the brothers if you help and serve them without their asking.

"The sword is a must, and Jihad is a must. Anything less than the weapon, even if it works with some people or has an effect on them, will neither be of any use with these die-hard disbelievers nor influence them. Jihad is a heavy pillar and support of this shari'ah, and this Islamic religion was established on this strong pillar and foundation. The religion can neither be established nor can Islam gain a foothold without Jihad – **period**."

Shaykh Hamud bin Uqla al-Shu'aybi



The Ruling on Dispossessing the Disbelievers wealth in Dar al-Harb

Shaykh Anwar al-Awlaki

All praise is due to Allah and peace and blessings on his Messenger Muhammad ﷺ.

Islam stipulates certain conditions for taking the wealth of the disbelievers. According to our classical scholars, it becomes permissible to take the disbelievers wealth for jihad-related purposes even if one is without an army or an Imam; and even within this there are restrictions. Due to the unfamiliarity of some on this subject, I felt the need to clarify this.

The Messenger of Allah ﷺ said, "*I was sent before the hour with the sword, and my sustenance is under my spear, and humility and belittlement is the destiny of whoever defies my commands*."[1]

This great ĥadīth reveals some important aspects about our religion:

- Muhammad ﷺ was sent with the sword: The Messenger of Allah ﷺ and the mujahidin after him carried the light of Islam to humanity by fighting in Allah's cause.
- The greatest form of income is that of the spoils of war and the greatest profession is being a soldier in the path of Allah. The income generated from booty taken by force from the enemies of Allah is purer and more virtuous than income generated from being a businessman, an engineer, a physician, or a farmer, simply because that was the source of income that Allah destined for his Messenger Muhammad ﷺ. Working as a mujahid is sunnah.
- Eventually all the enemies of the Messenger of Allah ﷺ and his ummah would be shamed and humiliated.

It is narrated that some of the şaĥābah who moved to the land of al-Sham for jihad began acquiring farms and cultivating them. These were fertile lands with an abundance of water that they were not used to seeing in their native lands of Hijaz. When the *khalīfah* Umar heard that, he waited until harvest season and right before the şaĥābah started harvesting their land. He then ordered that they be burnt to the ground. He then assembled the şaĥābah and told them: "Farming is the role of the people of book. You should be fighting in the cause of Allah."[2] Umar did not want the şaĥābah to be tied down to this earth by professions that would hold them back from jihad in the path of Allah.

They wanted to be free from restrictions that would enslave them like the rest of humanity. The statement of Umar implies that the people who are attached to this life, the people of the book, should do this menial work. But you, the Muslims, should seek your provisions by the strength of your swords.

The Messenger of Allah ﷺ worked as a shepherd and then as a businessman before Islam. But after he received the revelation he gave that up and devoted his entire time to spreading the message of Islam. So contrary to what many people believe, Rasūlullāh ﷺ did not work after he became a prophet. When he made hijrah to Madinah his provisions were from the spoils of war.

Some Muslims today might feel uncomfortable consuming money that was seized by force from the disbelievers and would feel that income they receive as a salary or from business is a better form of income. That is not true. The best and purest form of income is booty. The Messenger of Allah ﷺ said: "*…and the spoils of war are made halal for me…*"[3]

I. Ghanīmah and fai'

These are the two types of wealth that are taken from the enemy. Following is the definition of each:

Ghanīmah is the money taken from the disbelievers by force by the strength of the mujahidin and in a way that raises the word of Allah.[4]

Fai' is what is taken from the disbelievers without fighting.[5]

1 Narrated by Ahmad.

2 Taken from the book, *"The explanation of the ĥadīth, 'I was sent before the hour with the sword…'"* by Ibn Rajab al-Hanbali.

3 Narrated by Bukhari.

4 Al-Jurjani.

5 *Al-Sharĥ al-Kabīr* by al-Maqdisi.

Rulings of *ghanīmah* and *fai'*:

After *ghanīmah* is collected, one fifth of it is taken away in what is called "*takhmīs*" which I would refer to from now on as the "one-fifth rule". The rest (80%) is distributed among the fighters. There is a difference of opinion on how the one-fifth is then distributed. Some say it should be spent on jihad while others say it should be spent on the needs of Muslims while others say a portion of it should be spent on the scholars and judges of the Muslim state.

As for the money of *fai'*, it belongs to the Muslim treasury.

So the difference between *ghanīmah* and *fai'* is that four-fifths of the *ghanīmah* belongs to the mujahidin while none of the *fai'* belongs to them.

Can *ghanīmah* and *fai'* be taken from the disbelievers in the West today?

To answer this question we would need to answer the following two questions first:

1. Are the nations of the West classified as *dār al-ĥarb* (land of war) or *dār al-'aĥd* (land of covenant)?
2. If the West is *dār al-ĥarb*, are the Muslims who live there bound by a covenant that prohibits them from harming their countries of residence?

The answer to the first question:

First of all there is no Islamic leadership authorized to enter into covenants with the nations of disbelief in the present day. This is because the governments of the Muslim world have lost their legitimacy for many reasons, among them:

- Governance according to man-made laws.
- Taking the disbelievers as allies.
- Fighting the *awliyā'* of Allah.

Therefore any agreements or treatise between the governments of the Muslim world and other parties are considered to be *bāṭil* (illegitimate).

Second: Any nation that enters into war with the Muslims, or participates in invading a Muslim land has by de facto become *dār al-ĥarb*. Therefore all of the Western nations that have an active participation in the occupation of Afghanistan or Iraq or any other Muslim land are considered to be *dār al-ĥarb*.

The answer to the second question:

This is a critical issue and therefore would be covered in a separate paper, *In Shā' Allāh*. However, my conclusion on this matter is that Muslims are not bound by the covenants of citizenship and visa that exist between them and nations of *dār al-ĥarb*.

It is the consensus of our scholars that the property of the disbelievers in *dār al-ĥarb* is halal for the Muslims and is a legitimate target for the mujahidin. Again this is a matter of consensus so there is no need to elaborate further on this point.

In the encyclopedia of fiqh it states that: "The property of the 'people of war' and their blood is halal for the Muslims and none of that is protected. Muslims have the right to take their lives and their belongings by all available means, because they do the same to us. This is an issue of consensus among the scholars."

In the past, Muslim armies would march into the lands of the disbelievers and would then confiscate their wealth and distribute it according to the rules of shari'ah: If the wealth was taken after fighting, it is *ghanīmah* and if it was taken without fighting it is *fai'*.

"Muslims are not bound by the covenants of citizenship and visa that exist between them and nations of dār al-ĥarb. It is the consensus of our scholars that the property of the disbelievers in dār al-ĥarb is halal for the Muslims and is a legitimate target for the mujahidin."

Now since the modern form of jihad is according to the guerrilla style of warfare rather than the conventional style that existed for the most part of our history, how does this affect the rulings of *ghanīmah* and *fai'*?

Today jihad is more clandestine and is performed by underground networks. The question that arises is: Can these networks of mujahidin use clandestine methods to appropriate wealth from the disbelievers in *dār al-ĥarb*? And if yes, is it *fai'* or *ghanīmah* or neither? Further, how is it distributed?

To the credit of our early scholars, even these issues have been answered by them and are covered in our books of fiqh. So all praise is due to Allah, we do not have to refer to many of the present day scholars who are either trying to appease the apostate governments of the Muslim world or are trying to appease the Jews and the Christians.

If one would research our classical books of fiqh, one would find that out of the four *madhab's*, the Hanafi School has covered such topics the most. This is probably because the Hanafi School was the official state *madhab* for the longest period in our history compared to other schools. It therefore covers issues relating to jihad in more detail because the foreign policy of the Islamic state was jihad in the path of Allah. I would therefore start by quoting the Hanafi books of fiqh first:

The Hanafi position: Al-Natiqi narrates that Imam Abu Hanifah used

> **"The reasoning behind comparing booty to hunting and wood gathering is because the property which exists in the hands of the disbelievers is not considered to be rightfully theirs in our Islamic shari'ah because of their disbelief"**

to say: "If an individual enters alone into *dār al-ĥarb* and has taken booty and there are no Muslim soldiers in that territory then it is not subjected to the one-fifth rule. That is the case if they are less than nine men. If they reach nine then they are considered a "*sarīyah*" (A combat group)."

So according to Imam Abu Hanifah, if the group is less than nine, what they seize is not *ghanīmah* and therefore they are not obligated to submit one-fifth[6] of it to the Muslim authorities.

In *al-Hidāyah* by Imam al-Mirghanani it states: "If one or two individuals enter *dār al-ĥarb* without the permission of the Imam and they take something, then it is not subjected to the one-fifth rule."

Here the author is stating that whatever is taken from the land of war by individuals and not by an army is not subjected to the regular rules of *ghanīmah*.

Al-Zayghali in his commentary on *al-Hidāyah* entitled, "*Naşb al-rāyah fī takhrīj aĥādīth al-hidāyah*" explains the preceding statement by saying:

"This is because *ghanīmah* is what is taken by force and not by means of theft or embezzlement and the rule of one-fifth only applies to *ghanīmah*. Now if this individual or pair of individuals enter with the permission of the Imam then there are two opinions. The most famous is that what they seize is subjected to the one-fifth rule because the permission of the Imam means that he is obligated to protect them by reinforcements if they are endangered and thus they have a protection force and (the author of *al-Hidāyah* states:) "If a group who has a force enters and takes something, it is subjected to the one-fifth rule even if they didn't seek permission from the Imam." This is because it is taken by force so it is considered *ghanīmah* and the Imam is still obligated to protect them because if he doesn't then that will weaken the Muslims, unlike if only one or two persons enter then he is not obligated to protect them.""

Al-Zayghali is considering that what is taken is treated as *ghanīmah* if the individual or group of individuals has a force to protect them. This is not the case today with the mujahidin since there is no Imam or Islamic authority to offer them protection. Similar statements are made in other Hanafi references of fiqh such as "*al-Mabşūt*" and "*Sharĥ al-Saer al-Kabīr*" both by Imam al-Sarkhasi.

Therefore the Hanafi School considers that the one-fifth that is taken out from the booty and handed over to the Amir is in exchange of his protection. If this protection doesn't exist then the individuals or group of individuals are not obligated to pay anything. So if an individual takes wealth from the disbelievers in the land of war and he does not use force but takes it by means of theft or embezzlement, it is not considered *ghanīmah* according to the Hanafi School. So then what is it?

We find the answer in another Hanafi reference, "*al-Jawharah al-Nayerah*" by Abu Bakr al-Abbadi who states in his commentary on *al-Hidāyah*: "If one or two individuals enter *dār al-ĥarb* without the permission of the Imam and they take something, then it is not subjected to the one-fifth rule, because it is not *ghanīmah* since *ghanīmah* is what is taken by force and not by theft or embezzlement. But if one or two persons enter with the permission of the Imam then there are two opinions. The famous opinion is that it is divided into five portions, four of which goes to the ones who seized it. The second opinion is that it is not divided into five portions because it was taken by means of theft. The first opinion is the strongest because since the Imam permitted them, then they have taken it under his protection and not by theft." He continues, "If a group who has force enters and takes something, it is subjected to the one-fifth rule even if they didn't seek permission from the Imam, because the group has strength and therefore what is taken by them is considered *ghanīmah*. But if they are a group who doesn't have a protection force and they enter without the permission of the Imam then what they take is not considered *ghanīmah* because *ghanīmah* is what is taken by force and these people are similar to thieves because they steal secretly and therefore it is not *ghanīmah*. Therefore, in this case what each individual seizes is for him and no one has a share in it because it is considered *mubāĥ* (permitted) just like hunting or wood gathering."

Notice here that Imam al-Abbadi compares this booty to hunting and wood gathering. This is because wild beasts and timber in the forest are not the "rightful property" of anyone. The reasoning behind comparing booty to hunting and wood gathering is because the property which exists in the hands of the disbelievers is not considered to be rightfully theirs in our Islamic shari'ah because of their disbelief and when Islam does give them the right to own it, it is an exception to the rule such as in the case of *ahl al-dhimma* after they pay *jizyah*. This is why our scholars say that Allah has called booty as "*fai'*" which means "to return", so they say that the property of the disbelievers that doesn't belong to them has "returned" to the believer: its "rightful owner."

6 Note: When scholars talk about the one-fifth rule it means that the money is classified as *ghanīmah*.

In "*al-Sear al-Saqhir*" (Hanafi) the author states: “If one, two or three men from amongst the Muslims or the *ahl al-dhimmah*, who have no protecting force, enter into *dār al-ĥarb* without the permission of the Imam and they take booty and return with it to the land of Islam, then all of what they take is theirs and there is no one-fifth taken from it.”

The situation of Muslims living today in *dār al-ĥarb* would be similar to the above-mentioned case. The Muslims have no Imam to seek permission from, they have no protecting force, and what they can take would be by means of theft and embezzlement. So according to the rules set by the Hanafi School, the money seized by Muslims who are in *dār al-ĥarb* can be appropriated in its entirety by themselves.

However, I would like to note that even if a Muslim today is allowed to do that, there are some points that need to be taken into consideration: The Hanafi’s stated that a Muslim is "permitted" to steal money from the disbelievers in *dār al-ĥarb* but they didn’t state that there is a reward in doing so. They related that it is similar to hunting or wood gathering. In other words it is similar to making a living using other halal methods. However, we as Muslims should seek the wealth of the disbelievers as a form of jihad in the path of Allah. That would necessitate that we spend the money on the cause of jihad and not on ourselves.

We do not want such a fatwa to be misused by Muslims who are not concerned with jihad and are just interested in improving their own lot. The result of wide misuse of such a fatwa would cause authorities to restrict Muslims and view them with suspicion, which would eventually backfire on the ones who would truly want to serve the cause through such a fatwa.

The opinion of the other three schools of thought: Ibn Hamam in "*Fatĥ al-Qadīr*" says: “The *madhab* of al-Shafi'i, Malik and the majority of scholars is that what an individual takes by means of theft, it is considered *ghanīmah*.”

He then says: “But we and Imam Ahmad - according to one of two narrations attributed to him - refuse to call it *ghanīmah* because *ghanīmah* is what is taken by force and not through theft or embezzlement. And since what the thief takes is by means of deception, then this is considered as a halal form of sustenance just like wood gathering or hunting.”

Imam al-Sarkhasi narrates that Imam al-Shafi'i said: "*Ghanīmah* is property that the Muslims seize from the disbelievers by means of overpowering them." Imam al-Shafi'i then says: "And overpowering them includes using force openly or by deceiving them secretly since the Messenger of Allah ﷺ said that ‘*war is deception*’."

Therefore, according to al-Shafi'i, money that is taken from the disbelievers using clandestine methods should be considered *ghanīmah* even if the use of force is not involved.

In "*Tuhfat al-Muhtaj fi sharĥ al-Minhaj*" by Ibn Hajar al-Haytami (Shafi'i), he states: "Theft from *dār al-ĥarb* is *ghanīmah*."

In "*Al-Minhaj*" by al-Nawawi (Shafi'i), he states: "Wealth taken from *dār al-ĥarb* by force is *ghanīmah*, so is what is taken by an individual or a group by means of theft."

In "*Fatāwā al-Subkī*" (Shafi'i) the author narrates the opinion of two of the most prominent Imam’s of the Shafi'i School: Imam al-Ghazali and Imam al-Rafi'i. He says: "Al-Ghazali said that if a Muslim steals money from the disbelievers then the entire amount becomes his property and the one-fifth is not taken from it. Al-Rafi'i adopts the opinion that the thief owns four-fifths of it just like all money of *ghanīmah*."

In "*Al-Furū'*" by Ibn Muflih (Hanbali): "If a group or an individual - even if the individual is a slave - enter into *dār al-ĥarb* without the permission of the Imam, then their booty is *fai'*."

Even though the majority opinion among the Hanbali school is that what is taken is *ghanīmah*, the author above here mentions another opinion and that it is *fai'*. It means that the entire amount needs to be handed over to the Imam to be distributed according to his discretion.

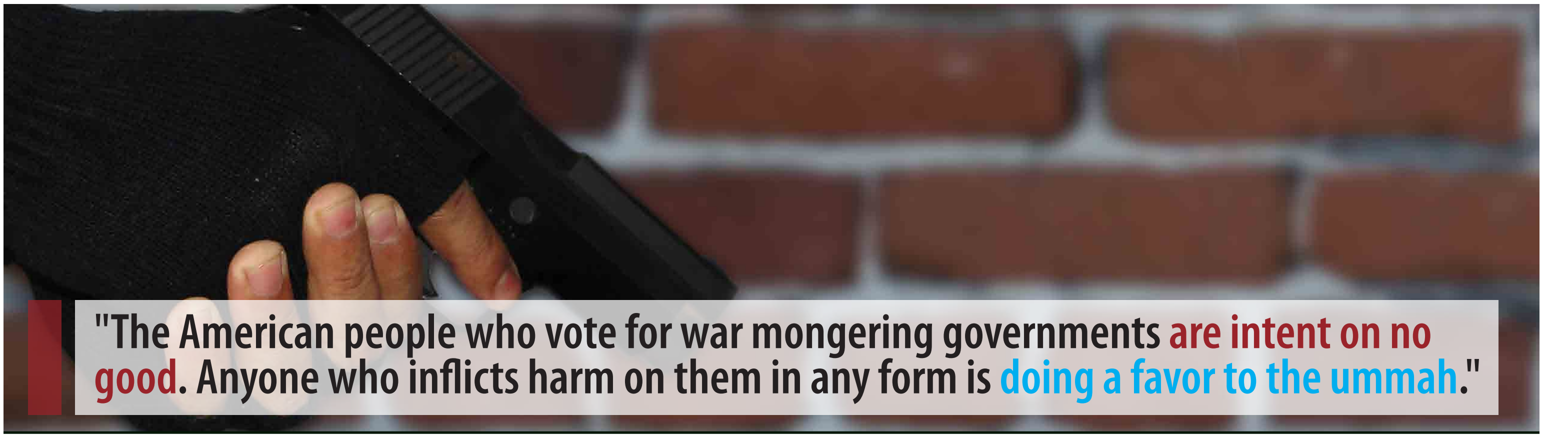
Imam Ibn Taymiyyah states in "*Al-Fatāwā*" that if a Muslim enters *dār al-ĥarb*: "and kidnaps disbelievers or their children, or overpowers them in any way, then the souls and the wealth of the disbelievers are halal for the Muslims."

II. The issue of ribā in dār al-ĥarb

Imam al-Kasani from the Hanafi School says: "If a Muslim or a *dhimmī* enters into *dār al-ĥarb* with a covenant and he enters with a *ĥarbī* in a transaction of *ribā* or another form of illegal transactions in Islam, that is permitted according to Imam Abu Hanifah and Muhammad."

However, we need to keep in mind that all of the other schools of thought have agreed that taking *ribā* from the "people of war" in *dār al-ĥarb* is not permitted for a Muslim.

"We as Muslims should seek the wealth of the disbelievers as a form of jihad in the path of Allah. That would necessitate that we spend the money on the cause of jihad and not on ourselves."



That is also the opinion of Imam Abu Yusuf from the Hanafi school who states that: "What is not allowed for a Muslim in *dār al-Islām* is not allowed or him in *dār al-ĥarb*."[7]

III. In Conclusion

From the previous quotes of our early scholars the following can be deducted:

- All of our scholars agree on the permissibility of taking away the wealth of the disbelievers in *dār al-ĥarb* whether by means of force or by means of theft or deception.
- Our scholars differ on how wealth taken by means of theft and deception should be divided. The majority believes it is *ghanīmah*. So one-fifth of it should be paid to the Amir to be spent on jihad. Alternatively, the Hanafi's consider it to be a source of income that belongs in its entirety to the ones who seized it. Finally, there is a minority opinion that it is *fai*' and therefore should be distributed according to the discretion of the Amir.

7 Note: Some Muslims living in the West today claim that since it is allowed to take interest from the disbelievers then we are allowed to finance our houses through mortgaging. These Muslims have been deceived by Shayţān and the misguided scholars. The Hanafi School which these scholars quote to support their opinion only allows the Muslim to "take" interest and not to "pay" it. The reasoning of the Hanafi's is that taking interest from the disbelievers is taking money that is halal for us to start with since their lives and property are halal for Muslims. So how can we then use such a fatwa to claim that we are allowed to pay them our money?!

Implications on our present day work: Every Muslim who lives in *dār al-ĥarb* should avoid paying any of his wealth to the disbelievers whether it be in the form of taxes, duties, or fines. If a Muslim is allowed to deceive the disbelievers to appropriate their wealth then he is also allowed to deceive them to avoid paying them his wealth.

Even though it is allowed to seize the property of individuals in *dār al-ĥarb*, we suggest that Muslims avoid targeting citizens of countries where the public opinion is supportive of some of the Muslim causes. We therefore suggest that the following should be targeted:

- Government owned property
- Banks
- Global corporations
- Wealth belonging to disbelievers with known animosity towards Muslims

In the case of the United States, both the government and private citizens should be targeted. America and Americans are the Imam's of *kufr* in this day and age. The American people who vote for war mongering governments are intent on no good. Anyone who inflicts harm on them in any form is doing a favor to the ummah.

Careful consideration should be given to the risk vs. Benefit (i.e., *maslaĥa*) of any specific operation. Because of the very negative implications of an operation that is exposed, it is important that the benefits outweigh the risks.

For Muslims who are associated with groups that work for jihad, we recommend that the decision to involve oneself in any illegal activity to acquire money from the disbelievers be taken by the Amir and the *shūrā* of the *jamā'ah*. We say this because since there is a liability on the *jamā'ah*, the decision needs to be made by the *jamā'ah*. We also recommend that the decision on how to spend the money be left to the Amir and the *shūrā*. We need to mention however that if the *jamā'ah* adopt the view that what is seized is considered *ghanīmah*, then if a percentage less than 80% is to be given to the ones who seized it, that needs to done with the agreement of the participants of the operation because according to the rules of *ghanīmah* they are entitled to the full 80%. The same is said if the *jamā'ah* follows the Hanafi opinion.

It is recommended that Muslims who are not associated with groups that work for jihad and who acquire wealth from the disbelievers by illegal means to donate all that money to the cause of jihad unless if they are in need then they can take from it accordingly but not to exceed 80%. Islamic work cannot depend on volunteers. In order to support brothers who are willing to work full-time for Islamic causes, their income can be taken from wealth seized from the disbelievers. This should be one of the categories in which appropriated money is spent. This is especially important with jihad oriented groups

"In response to the claim that such fatāwā would "tarnish the image of Muslims in the West," I would say: Since when did the West have a good image of Islam and Muslims to start with? The West has always held Islam and Muslims in contempt. Just look at Western literature and to the portrayal of Muslims in the Western media."

because it is the work chosen only by the best of the best and therefore there is only a small pool of human resources that exists. So it is important to have as many brothers as possible devote their time to the work rather than spend their prime time seeking a living and only giving their spare time for the work. They should follow the sunnah of the Messenger of Allah ﷺ and live off of *ghanīmah*. This is especially important for brothers who are in positions of leadership in their *jamā'ah*.

Since jihad around the world is in dire need of financial support, we urge our brothers in the West to take it upon themselves to give this issue a priority in their plans. Rather than the Muslims financing their jihad from their own pockets, they should finance it from the pockets of their enemies.

In the end I would like to respond to what some weak Muslims might say that such *fatāwā* would "tarnish the image of Muslims in the West" and are "not good for the *da'wah*".

In response to the claim that such *fatāwā* would "tarnish the image of Muslims in the West," I would say:

- Since when did the West have a good image of Islam and Muslims to start with? The West has always held Islam and Muslims in contempt. Just look at Western literature and to the portrayal of Muslims in the Western media.
- The only way for them to have a good image of you is to become like them. Allah says: {**The Jews and the Christians will not be pleased with you until you follow their way**} [2: 120].
- Allah says about His *awliyā*': {**They do not fear the blame of the blamers**} [5: 54]. Therefore you should not be concerned about what the disbelievers think of you but you should be concerned about what Allah, His Messenger ﷺ, and the believers think of you.
- The West has been plundering our wealth for centuries. Now is the time for payback. *In Shā' Allāh*, the chickens will come home to roost.

In response to the claim that such *fatāwā* are "not good for *da'wah*", I say:

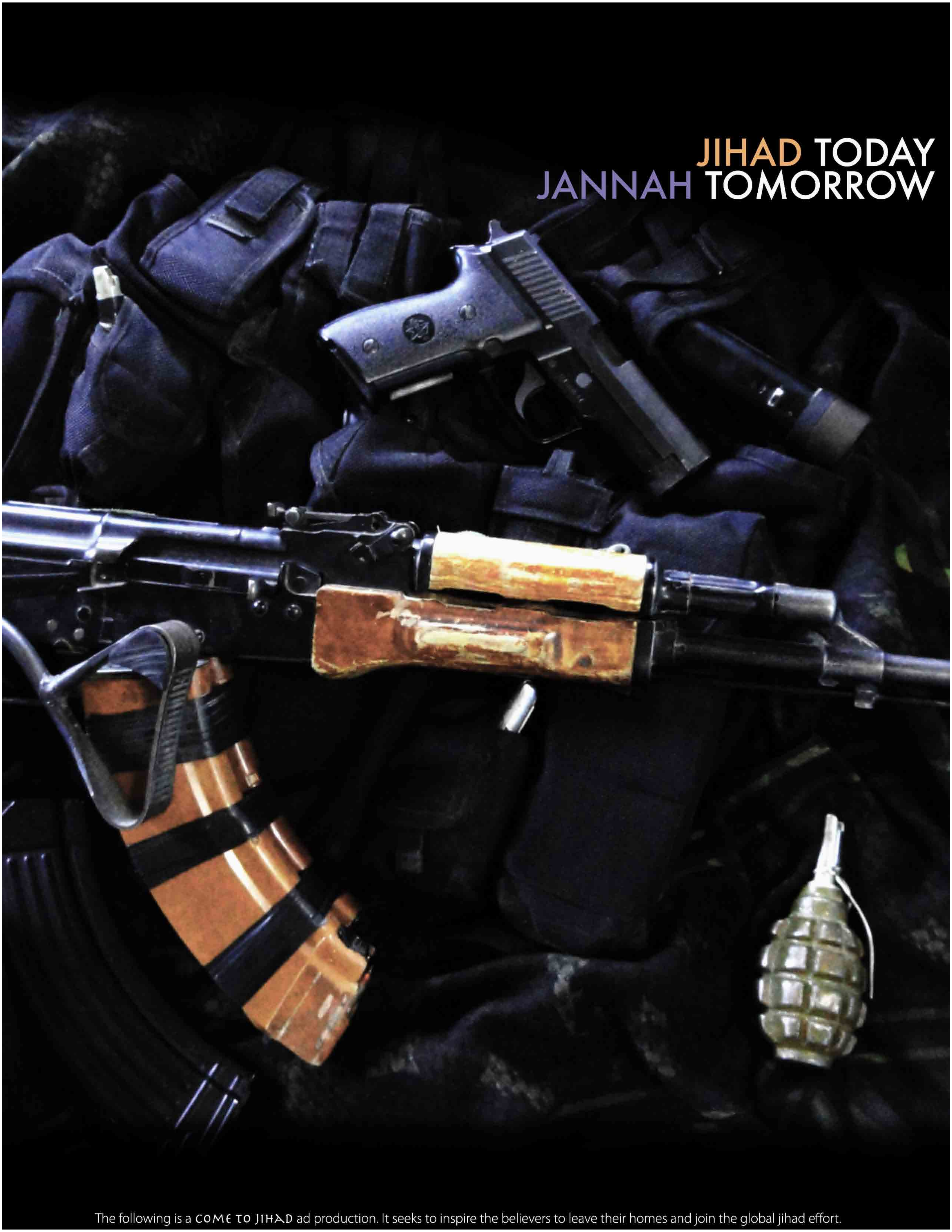
- The best thing for *da'wah* is the sword. And such *fatāwā* are going to support the sword. So eventually it is good for *da'wah*. When the Messenger of Allah ﷺ was giving *da'wah* in Makkah for thirteen years, only a few hundred became Muslim. When he made hijrah to Madinah, within ten years, over a hundred thousand became Muslim. So how come his *da'wah* in Madinah was much more fruitful than his *da'wah* in Makkah? That was because he was using a superior form of *da'wah* in Madinah and that is the *da'wah* of the sword.
- Jihad today is *farđ 'ayn* (individually obligatory). It therefore supersedes *da'wah* in importance because *da'wah* is *sunnah mu'akkadah* (recommended act) or *farđ kifāyah* (communal obligation) at most. So anything that supports jihad should take precedence over things that support *da'wah*.

Dear brothers: Jihad heavily relies on money. In Qur'an, the physical jihad is associated with jihad with one's wealth in eight verses. In every verse but one, jihad with wealth preceded the physical jihad. That is because without wealth there can be no jihad. Our enemies have realized that. Therefore they are "following the money trail" and are trying to dry up all the sources of funding "terrorism".

Our jihad cannot depend wholly on donations made by Muslims. The Messenger of Allah ﷺ sent many armies for the sole purpose of raiding caravans of the disbelievers. Not only was jihad financed by booty but also throughout our early history the Islamic treasury itself was mostly dependent on income generated from jihad. A tax called *kharaj* was placed on land opened by Muslims, enslaved POWs would be sold, and the people of the book paid *jizyah*. All of these sources were generated through jihad. Zakah and *Şadaqah* represented only a small portion of the income of the Muslim government.

It is about time that we take serious steps towards securing a strong financial backing for our work rather than depending on donations.

May Allah grant us the high status of the mujahidin and forgive us all. ▯



The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

«« and inspire the believers »»

The battle for the hearts and minds,
Will continue till the kuffar are in binds

The da'wah will proceed till the end
Until the Cross learns to bend

Inspiring the believers to jihad
Has become the newest fad

Paradise is beneath the sword's shade
Makenem kafir's fade in a raid

No matter what happens to us,
The enemy will continue to fuss

Their war against Allah in the name of terror,
Only makes our brothers holier

America you are being watched,
Since everything you do seems to be botched

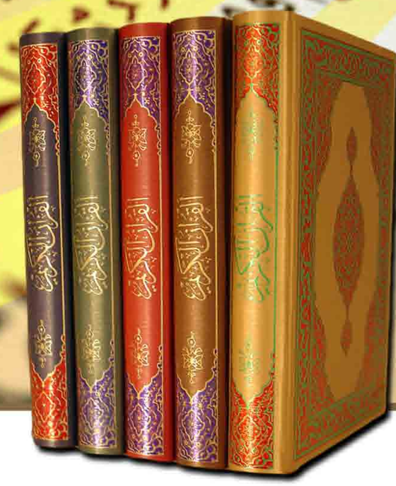
Al Qaeda is comin' for you
So you betta shape up as our war is anew

Smashin' and bashin', Gashin' and Slashin'
Is our fighting fashion

Pleasin' the enemy is not a choice
'Cuz it betrays Islam's voice

THE CALL OF THE QUR'AN

HAZIM NOOR



When one goes through the pages of the Qur'an – the final word of God to all of mankind – they will find a library of subjects. A lot of these subjects are told through stories and events that have occurred in the past, passing down lessons in righteousness. Additionally, there are general lessons in mankind's behavior in their relationship towards their Creator. But with a more careful eye, one will spot that every subject is under an umbrella theme. This theme is the call of the Qur'an. In plain and simple language, it is what Allah is calling mankind to.

The theme of the Qur'an is not jihad, laws of inheritance, science or any law based issue. Although these subjects are certainly detailed in the Qur'an, they are only pieces that make up the larger puzzle. The fundamental theme of Qur'an is *tawĥīd* or worshiping Allah without any partners. Allah says: ﴿ **And I did not create the jinn and mankind except to worship Me** ﴾ [51: 56]. Every verse in the Qur'an either directly or indirectly points in that direction. ﴿ **And on the earth are signs for the certain [in faith], and in yourselves. Then will you not see?** ﴾ [56: 20-21]. The message is that Allah is One without partners. He doesn't have a son, daughter or any family members. He is dependent on none, but everyone and everything in the Universe would collapse if He didn't support them. He is above everyone and everything, and has the most beautiful and perfect qualities that help us understand who He is. There is no example unto Him; He is unique in that respect as He is above every likeness. He is above all human qualities and thus He can never tire, be frustrated or die. He is the One that is called upon when man is on his unstable boat, rocking from side-to-side in the violent tides of the ocean, hoping with a full heart to be delivered to land safely. But when Allah delivers such people to safety, some of them continue in their disobedience to Him. This is the state of man who worships his desires more than he worships his Creator. Allah is so merciful to such people that He repeatedly gives them chances to repent, mend their ways and worship Him the way He has ordained; indeed, everyone is given this chance until they meet death. It then only becomes natural for Allah to speak in the Qur'an on the issue of death, saying that no one knows when he or she is going to die. ﴿ **Indeed, the death from which you flee – indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do** ﴾ [62:2].

The Qur'an repeats the theme of *tawĥīd* in the most creative of ways. Allah doesn't do it just to amaze the reader and listener with His incredible succinct words, but to also warn them with it, reminding them of the Day of Judgment. The Qur'an speaks of that day as a day of immense terror. Righteous people will receive their record in their right hands, which will lead to their eternal bliss in Paradise. These are the people who believed and then worked hard in this life to tip the scales of righteousness in the next. The wrongdoers – those who disobeyed Allah and His commandments – will receive their book of deeds in their left hands. They will cry out, ﴿ **"Oh, I wish I had not been given my record! And had not known what is my account. I wish it [i.e., my death] had been the decisive one [i.e., the end of life and not a gateway to eternal life]. My wealth has not availed me. Gone from me is my authority!"** ﴾ [69: 25-29].

They will then be flung into the fire.

As has been shown, the ultimate theme of the Qur'an is worshiping Allah without partners. It implies becoming a Muslim, and leading a righteous life of obedience to Allah. Nothing more, nothing less. Worshiping other than Allah is the greatest weakness that man can possibly fall into. The reality is that Allah, the All Powerful and All Wise, created everything. Man has no good reason to worship Jesus, the Buddha, or to add and subtract partners to Allah; all of these are obstacles between themselves and Allah. The heart of the true believer feels as connected to His Lord as the one who is sailing on his ship, facing the brink of death and destruction, calling upon the One God and not the millions of gods and goddesses. In times of extreme difficulty, man knows his Creator because death surrounds him. It is then up to him to either be a traitor or a steadfast believer. ▯

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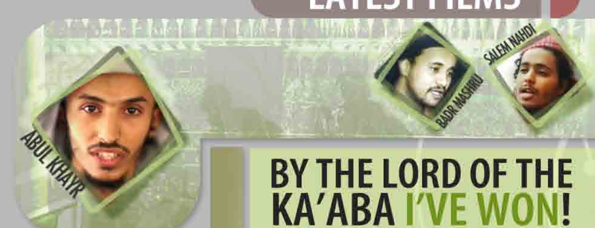

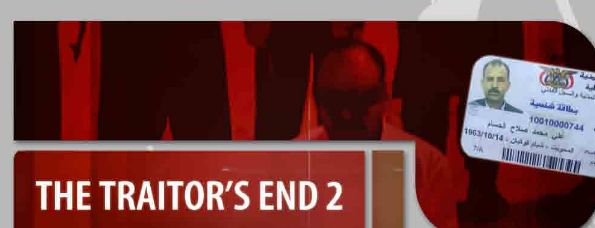

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« اللهم فك أسرى المسلمين »

O Allah, Free the Muslim Prisoners

Shaykh Umar Abd ar-Rahman
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Shaykh Abu Qatadah al-Filistini
Shaykh Jamil al-Amin
Sister Aafia Siddiqui
Sister Colleen LaRose
Sister Roshonara Choudhry
Brothers of 'The Toronto 17'
Brothers of 'Fort Dix Case'
Brother Daniel Boyd & NC brothers
Brother John Walker Lindh
Brother Daniel Manalnado
Brother Fahd Hashmi
Brother Tariq Mehanna
Brother Mohamed Osman
Brother Mirsad

Brother Irhabi 007
Brother Umar al-Farouk
Brother Nidal Hassan
Brother Babar Ahmed
Brother Sharif Mobley
Brother Faisal Shahzad
Brother Walter Barry Bojul
Brother Mohamed Alessa
Brother Carlos Almonte
Brother Muhammad Elessa
Brother Paul Gene Rockwood
Brother Zachary Adam Chesser
Brother Ahmed Abu Ali
Brother Shaker Masri
Brother Omar Khadr
Brother Farooque Ahmed

May Allah free all the Muslim prisoners not listed here

الملاحم

Palestine... a peer into the fog of death